

Orthology Photography Fiction Fishing
Christianity Art Cooking Essays
Buddhism Freemasonry Medicine Biology
Music Ancient Egypt Evolution

Carpentry Physics Dance Geology
Mysticism Fitness Shakespeare
Cosmology Yoga Marketing Confidence
Immortality Biographies Poetry
Psychology Witchcraft Electronics
Chemistry History Law Accounting
Philosophy Anthropology Alchemy Drama
Quantum Mechanics Atheism Sexuality
Mental Health Ancient History Criminal
Engineering Philosophy Language Sport
Paleontology Neuroscience Law
Metaphysics Investment Archaeology

Forgotten Books

— www.forgottenbooks.com —

Copyright © 2016 FB &c Ltd.

All rights reserved. No part of this publication may be reproduced, distributed, or transmitted in any form or by any means, including photocopying, recording, or other electronic or mechanical methods, without the prior written permission of the publisher, except in the case of brief quotations embodied in critical reviews and certain other noncommercial uses permitted by copyright law.

THE LOEB CLASSICAL LIBRARY

EDITED BY

E. CAPPS, PH.D., LL.D. T. E. PAGE, LITT.D. W. H. D. ROUSE, LITT.D.

APOLLODORUS

THE LIBRARY



APOLLODORUS

THE LIBRARY

WITH AN ENGLISH TRANSLATION BY
SIR JAMES GEORGE FRAZER,
F.B.A., F.R.S.

FELLOW OF TRINITY COLLEGE, CAMBRIDGE

IN TWO VOLUMES

I



LONDON : WILLIAM HEINEMANN
NEW YORK : G. P. PUTNAM'S SONS

MCMXXI



FEB 13 1940

11591

TO
MY OLD TEACHER AND FRIEND .
HENRY JACKSON, O.M.

CONTENTS

	PAGE
INTRODUCTION	ix
SUMMARY	xlv
SYMBOLS EMPLOYED IN THE CRITICAL NOTES	lix
BOOK I	1
BOOK II	127
BOOK III	295

ERRATA.

VOL. I.

P. 73 *For* “Thestius” *read* “Agrius.”

VOL. II.

P. 54. *For* “later version” *read* “earlier version.”

INTRODUCTION

I.—THE AUTHOR AND HIS BOOK.

Nothing is positively known, and little can be conjectured with any degree of probability, concerning the author of the *Library*. Writing in the ninth century of our era the patriarch Photius calls him Apollodorus the Grammarian,¹ and in the manuscripts of his book he is described as Apollodorus the Athenian, Grammarian. Hence we may conclude that Photius and the copyists identified our author with the eminent Athenian grammarian of that name, who flourished about 140 B.C. and wrote a number of learned works, now lost, including an elaborate treatise *On the Gods* in twenty-four books, and a poetical, or at all events versified, *Chronicle* in four books.² But in modern times good reasons have been given for rejecting this identification,³

¹ Photius, *Bibliotheca*, p. 142a, 37 sq., ed. Bekker.

² W. Christ, *Geschichte der griechischen Litteratur* (Nördlingen, 1889), pp. 455 sqq.; Schwartz, in Pauly-Wissowa, *Real-Encyclopädie der classischen Altertumswissenschaft*, i. 2855 sqq. The fragments of Apollodorus are collected in C. Müller's *Fragmenta Historicorum Graecorum*, i. 428 sqq.

³ This was first fully done by Professor C. Robert in his learned and able dissertation *De Apollodori Bibliotheca* (Berlin, 1873). In what follows I accept in the main his arguments and conclusions.

INTRODUCTION

and the attribution of the *Library* to the Athenian grammarian is now generally abandoned. For the treatise *On the Gods* appears, from the surviving fragments and references, to have differed entirely in scope and method from the existing *Library*. The aim of the author of the book *On the Gods* seems to have been to explain the nature of the deities on rationalistic principles, resolving them either into personified powers of nature¹ or into dead men and women,² and in his dissections of the divine nature he appears to have operated freely with the very flexible instrument of etymology. Nothing could well be further from the spirit and method of the mythographer, who in the *Library* has given us a convenient summary of the traditional Greek mythology without making the smallest attempt either to explain or to criticize it. And apart from this general dissimilarity between the works of the grammarian and of the mythographer, it is possible from the surviving fragments of Apollodorus the Grammarian to point to many discrepancies and contradictions in detail.³

Another argument against the identification of the mythographer with the grammarian is that the author of the *Library* quotes the chronicler Castor;⁴

¹ Joannes Lydus, *De Mensibus*, iv. 27; *Fragmenta Historicorum Graecorum*, iv. 649.

² Athenagoras, *Supplicatio pro Christianis*, 28, p. 150, ed. Otto; *Fragmenta Historicorum Graecorum*, i. 431, frag. 12.

³ See C. Robert, *De Apollodori Bibliotheca*, pp. 12 *sqq.*

⁴ Apollodorus, *Bibliotheca*, ii. 1. 3.

INTRODUCTION

for this Castor is supposed to be a contemporary of Cicero and the author of a history which he brought down to the year 61 B.C.¹ If the chronicler's date is thus correctly fixed, and our author really quoted him, it follows that the *Library* is not a work of the Athenian grammarian Apollodorus, since it cannot have been composed earlier than about the middle of the first century B.C. But there seems to be no good ground for disputing either the date of the chronicler or the genuineness of our author's reference to him; hence we may take it as fairly certain that the middle of the first century B.C. is the earliest possible date that can be assigned to the composition of the *Library*.

Further than this we cannot go with any reasonable certainty in attempting to date the work. The author gives no account of himself and never refers to contemporary events: indeed the latest occurrences recorded by him are the death of Ulysses and the return of the Heraclids. Even Rome and the Romans are not once mentioned or alluded to by him. For all he says about them, he might have lived before Romulus and Remus had built the future capital of the world on the Seven Hills.

¹ Suidas, s.v. Κάστωρ; Strabo, xii. 5. 3, p. 568; W. Christ, *Geschichte der griechischen Litteratur*, p. 430. He married the daughter of King Deiotarus, whom Cicero defended in his speech *Pro rege Deiotaro*, but he was murdered, together with his wife, by his royal father-in-law. Among his writings, enumerated by Suidas, was a work Χρονικὰ ἀγνοήματα.

INTRODUCTION

And his silence on this head is all the more remarkable because the course of his work would naturally have led him more than once to touch on Roman legends. Thus he describes how Hercules traversed Italy with the cattle of Geryon from Liguria in the north to Rhegium in the south, and how from Rhegium he crossed the straits to Sicily.¹ Yet in this narrative he does not so much as mention Rome and Latium, far less tell the story of the hero's famous adventures in the eternal city. Again, after relating the capture and sack of Troy he devotes some space to describing the dispersal of the heroes and their settlement in many widely separated countries, including Italy and Sicily. But while he mentions the coming of Philoctetes to Campania,² and apparently recounted in some detail his wars and settlement in Southern Italy,³ he does not refer to the arrival of Aeneas in Latium, though he had told the familiar stories, so dear to Roman antiquaries, of that hero's birth from Aphrodite⁴ and his escape from Troy with his father Anchises on his back.⁵ From this remarkable silence we can hardly draw any other inference than that the writer was either unaware of the existence of Rome or deliberately resolved to ignore it. He

¹ The *Library*, ii. 5. 10.

² *Epitome*, vi. 15.

³ *Epitome*, vi. 15b. It is to be noted, however, that this passage is not found in our manuscripts of Apollodorus but has been conjecturally restored to his text from the *Scholia on Lycophron* of Tzetzes.

⁴ The *Library*, iii. 12. 2.

⁵ *Epitome*, iii. 21.

INTRODUCTION

cannot have been unaware of it if he wrote, as is now generally believed, under the Roman Empire. It remains to suppose that, living with the evidence of Roman power all around him, and familiar as he must have been with the claims which the Romans set up to Trojan descent,¹ he carefully abstained from noticing these claims, though the mention of them was naturally invited by the scope and tenor of his work. It must be confessed that such an obstinate refusal to recognize the masters of the world is somewhat puzzling, and that it presents a serious difficulty to the now prevalent view that the author was a citizen of the Roman empire. On the other hand it would be intelligible enough if he wrote in some quiet corner of the Greek world at a time when Rome was still a purely Italian power, when rumours of her wars had hardly begun to trickle across the Adriatic, and when Roman sails had not yet shown themselves in the Aegean.

As Apollodorus ignored his contemporaries, so apparently was he ignored by them and by posterity for many generations. The first known writer to quote him is Photius in the ninth century A.D., and the next are John and Isaac Tzetzes, the learned Byzantine grammarians of the twelfth century, who made much use of his book and often cite him by

¹ Juvenal repeatedly speaks of the old Roman nobility as *Troiugenae* (i. 100, viii. 181, xi. 95); and the same term is used by Silius Italicus (*Punic.* xiv. 117, xvi. 658) as equivalent to Romans.

INTRODUCTION

name.¹ Our author is named and quoted by scholiasts on Homer,² Sophocles,³ and Euripides.⁴ Further, many passages of his work have been interpolated, though without the mention of their author's name, in the collection of proverbs which Zenobius composed in the time of Hadrian.⁵ But as we do not know when the scholiasts and the interpolator lived, their quotations furnish us with no clue for dating the *Library*.

Thus, so far as the external evidence goes, our author may have written at any time between the middle of the first century B.C. and the beginning of the ninth century A.D. When we turn to the internal evidence furnished by his language, which is the only remaining test open to us, we shall be disposed to place his book much nearer to the earlier than to the later of these dates. For his Greek style, apart from a few inaccuracies or solecisms, is fairly correct and such as might not discredit a writer of the first or second century of our era. Even turns or phrases, which at first sight strike the reader as undoubted symptoms of a late or degenerate Greek, may occasionally be defended by the example of earlier writers. For example, he

¹ See e.g. Tzetzes, *Scholia on Lycophron*, 178, 355, 440, 1327 ; *id.*, *Chiliades*, i. 557.

² Scholiast on Homer, *Il.* i. 42, 126, 195 ; ii. 103, 494.

³ Scholiast on Sophocles, *Antigone*, 981, ταῦτα δ' ἱστορεῖ Ἀπολλόδωρος ἐν τῇ Βιβλιοθήκῃ.

⁴ Scholiast on Euripides, *Alcestis*, 1.

⁵ As to the date of Zenobius, see Suidas, s.v. Ζηνόβιος.

INTRODUCTION

once uses the phrase *ταῖς ἀληθείαις* in the sense of "in very truth."¹ Unquestionably this use of the plural is common enough in late writers,² but it is not unknown in earlier writers, such as Polybius,³ Alcidas, ⁴ and even Isocrates.⁵ It occurs in some verses on the unity of God, which are attributed to Sophocles, but which appear to be undoubtedly spurious.⁶ More conclusive evidence of a late date is furnished by our author's use of the subjunctive with *ἵνα*, where more correct writers would have employed the infinitive;⁷ and by his occasional employment of rare words or words used in an unusual sense.⁸ But such blemishes are comparatively rare. On the whole we may say that the style of Apollodorus is generally pure and always clear,

¹ ii. 7. 7.

² For examples see Babrius, lxxv. 19, with Rutherford's note; Tzetzes, *Schol. on Lycophron*, 522; Scholiast on Homer, *Il.* ix. 557; Scholiast on Apollonius Rhodius, ii. 178, iv. 815. ³ Polybius, x. 40. 5, ed. Dindorf.

⁴ Alcidas, *Odysseus*, 13, p. 179 in Blass's edition of Antiphon. However the genuineness of the *Odysseus* is much disputed. See Pauly-Wissowa, *Real-Encyclopädie der classischen Altertumswissenschaft*, i. 1536.

⁵ Isocrates, xv. 283, vol. ii. p. 168, ed. Benseler.

⁶ *The Fragments of Sophocles*, edited by A. C. Pearson (Cambridge, 1917), vol. iii. p. 172, frag. 1126, with Jebb's note, p. 174.

⁷ i. 4. 2, *συνθεμένων δὲ αὐτῶν ἵνα . . . διαθῇ*: i. 9. 15, *ἡτήσατο παρὰ μοιρῶν ἵνα . . . ἀπολυθῇ*: iii. 12. 6, *ποιησαμένου εὐχὰς Ἡρακλέους ἵνα αὐτῷ παῖς γένηται*: *Epitome*, v. 17, *δόξαν δὲ τοῖς πολλοῖς ἵνα αὐτὸν ἐάσωσι*.

⁸ For example *ἐκτροχάζειν*, "to run out" (ii. 7. 3), *προσ-ἀνέχειν*, "to favour" (ii. 8. 4). For more instances see C. Robert, *De Apollodori Bibliotheca*, pp. 42 sqq.

INTRODUCTION

simple, and unaffected, except in the very rare instances where he spangles his plain prose with a tag from one of his poetical sources.¹ But with all his simplicity and directness he is not an elegant writer. In particular the accumulation of participles, to which he is partial, loads and clogs the march of his sentences.

From a consideration of his style, and of all the other evidence, Professor C. Robert inclines to conclude that the author of the *Library* was a contemporary of Hadrian and lived in the earlier part of the first century A.D.² Another modern scholar, W. Christ, even suggested so late a date for the composition of the work as the reign of Alexander Severus in the third century A.D.³ To me it seems that we cannot safely say more than that the *Library* was probably written at some time in either the first or the second century of our era. Whether the author's name was really Apollodorus, or whether that name was foisted on him by the error or fraud of scribes, who mistook him or desired to palm him off on the public for the famous Athenian grammarian, we have no means of deciding. Nor, apart from the description of him by the copyists as "Apollodorus the Athenian," have

¹ See for example his description of the Cretan labyrinth as οἶκημα καμπαῖς πολυπλόκοις πλανῶν τὴν ἔξοδον (iii. 1. 3, compare iii. 15. 8); and his description of Typhon breathing fire, πολλὴν δὲ ἐκ τοῦ στόματος πυρὸς ἐξέβρασσε ζάλην (i. 6. 3).

² C. Robert, *De Apollodori Bibliotheca*, pp. 40 sq.

³ W. Christ, *Geschichte der griechischen Litteratur*, p. 571.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL MEMBERSHIP

797,885 Books!

**All you can read
for only
\$8.99/month**

Continue

*Fair usage policy applies



INTRODUCTION

for the sake of literary effect. He was a common man, who accepted the traditions of his country in their plain literal sense, apparently without any doubt or misgiving. Only twice, among the many discrepant or contradictory views which he reports without wincing, does he venture to express a preference for one over the other. The apples of the Hesperides, he says, were not, as some people supposed, in Libya but in the far north, in the land of the Hyperboreans ; but of the existence of the wondrous fruit, and of the hundred-headed dragon which guarded them, he seemingly entertained no manner of doubt.¹ Again, he tells us that in the famous dispute between Poseidon and Athena for the possession of Attica, the judges whom Zeus appointed to adjudicate on the case were not, as some people said, Cecrops and Cranaus, nor yet Erysichthon, but the twelve gods in person.²

How closely Apollodorus followed his authorities may be seen by a comparison of his narratives with the extant originals from which he drew them, such as the *Oedipus Tyrannus* of Sophocles,³ the *Alcestis*⁴ and *Medea*⁵ of Euripides, the *Odyssey*,⁶ and above all the *Argonautica* of Apollonius Rhodius.⁷ The

¹ Apollodorus, ii. 5. 11.

² Apollodorus, iii. 14. 1.

³ Apollodorus, iii. 3. 5. 7 *sqq.*

⁴ Apollodorus, i. 9. 15.

⁵ Apollodorus, i. 9. 28.

⁶ Apollodorus, *Epitome*, vii.

⁷ Apollodorus, ii. 9. 16–26. However, Apollodorus allowed himself occasionally to depart from the authority of Apollonius, for example, in regard to the death of Apsyrtus. See i. 19. 24 with the note ; and for other variations, see C. Robert, *De Apollodori Bibliotheca*, pp. 80 *sqq.*

INTRODUCTION

fidelity with which he reproduced or summarized the accounts of writers whose works are accessible to us inspires us with confidence in accepting his statements concerning others whose writings are lost. Among these, perhaps, the most important was Pherecydes of Leros, who lived at Athens in the first half of the fifth century B.C. and composed a long prose work on Greek myth and legend, which more than any other would seem to have served as the model and foundation for the *Library* of Apollodorus. It is unfortunate that the writings of Pherecydes have perished, for, if we may judge of them by the few fragments which survive, they appear to have been a treasure-house of Greek mythical and legendary lore, set forth with that air of simplicity and sincerity which charm us in Herodotus. The ground which he covered, and the method which he pursued in cultivating it, coincided to a large extent with those of our author. Thus he treated of the theogony, of the war of the gods and the giants, of Prometheus, of Hercules, of the Argive and the Cretan sagas, of the voyage of the Argo, and of the tribal or family legends of Arcadia, Laconia, and Attica; and like Apollodorus he seems to have paid great attention to genealogies.¹ Apollodorus often cites his opinion, and we cannot doubt that he owed much to the writings of his

¹ See W. Christ, *Geschichte der griechischen Litteratur* p. 249; *Fragmenta Historicorum Graecorum*, ed. C. Müller, i. 70 sqq.

INTRODUCTION

learned predecessor.¹ Other lost writers whom our author cites, and from whose works he derived materials for his book, are the early Boeotian genealogist Acusilaus, who seems to have lived about 500 B.C., and Asclepiades of Tragilus, a pupil of Isocrates, in the fourth century B.C., who composed a treatise on the themes of Greek tragedies.²

Compiled faithfully, if uncritically, from the best literary sources open to him, the *Library* of Apollodorus presents us with a history of the world, as it was conceived by the Greeks, from the dark beginning down to a time when the mists of fable began to lift and to disclose the real actors on the scene. In other words, Apollodorus conducts us from the purely mythical ages, which lie far beyond the reach of human memory, down to the borderland of history. For I see no reason to doubt that many, perhaps most, of the legendary persons recorded by him were not fabulous beings, but men of flesh and blood, the memory of whose fortunes and family relationships survived in oral

¹ As to the obligations of Apollodorus to Pherocydes, see C. Robert, *De Apollodori Bibliotheca*, pp. 66 *sqq.*

² For the fragments of Acusilaus and Asclepiades, see *Fragmenta Historicorum Graecorum*, ed. C. Müller, i. 101 *sqq.*, iii. 301 *sqq.* Another passage of Acusilaus, with which Apollodorus would seem to have been acquainted, has lately been discovered in an Egyptian papyrus. See *The Oxyrhynchus Papyri*, Part XIII, edited by B. P. Grenfell and A. S. Hunt (London, 1919), p. 133; and my note on Apollodorus, *Epitome*, i. 22, vol. ii. p. 151. As to the obligations of Apollodorus to Acusilaus and Asclepiades, see C. Robert, *De Apollodori Bibliotheca*, pp. 68 *sqq.*, 72 *sqq.*

INTRODUCTION

tradition until they were embalmed in Greek literature. It is true that in his book, as in legend generally, the real and the fabulous elements blend so intimately with each other that it is often difficult or impossible to distinguish them. For example, while it seems tolerably certain that the tradition of the return of the Heraclids to Peloponnese is substantially correct, their ancestor Hercules a few generations earlier looms still so dim through the fog of fable and romance that we can hardly say whether any part of his gigantic figure is solid, in other words, whether the stories told of him refer to a real man at all or only to a creature of fairyland.¹

¹ In favour of the view that Hercules was a man of flesh and blood, a native of Thebes, might be cited the annual sacrifice and funeral games celebrated by the Thebans at one of the gates of the city in honour of the children of Hercules (Pindar, *Isthm.* iv. 61 (104) *sqq.*, with the Scholiast); the statement of Herodotus (v. 59) that he had seen in the sanctuary of the Ismenian Apollo at Thebes a tripod bearing an inscription in "Cadmean letters" which set forth that the tripod had been dedicated by Amphitryon, the human father of Hercules; and again the statement of Plutarch (*De genio Socratis*, 5; compare *id. Lysander*, 28) that the grave of Alcmena, mother of Hercules, at Haliartus had been opened by the Spartans and found to contain a small bronze armlet, two jars with petrified earth, and an inscription in strange and very ancient characters on a bronze tablet, which Agesilaus sent to the king of Egypt to be read by the priests, because the form of the inscription was supposed to be Egyptian. The kernel round which the Theban saga of Hercules gathered may perhaps have been the delivery of Thebes from the yoke of the Minyans of Orchomenus; for according to tradition Thebes formerly paid tribute to that ancient and once powerful people, and it was Hercules who not only freed his people from that badge of servitude, but

INTRODUCTION

Again, though the record of the old wars of Thebes and Troy is embellished or defaced by many mythical episodes and incidents, we need not scruple to believe that its broad outlines are true, and that the principal heroes and heroines of the Theban and Trojan legends were real and not mythical beings.

Of late years it has been supposed that the heroes and heroines of Greek legend are "faded gods," that is, purely imaginary beings, who have been first exalted to the dignity of deities, and then degraded to a rank not much above that of common humanity. So far as I can judge, this theory is actually an inversion

gained so decisive a victory over the enemy that he reversed the relations between the two cities by imposing a heavy tribute on Orchomenus. There is nothing impossible or even improbable in the tradition as recorded by Apollodorus (ii. 4. 11). Viewed in this light, the delivery of the Thebans from the Orchomenians resembles the delivery of the Israelites from the Philistines, and Hercules may well have been the Greek counterpart of Samson, whose historical existence has been similarly dimmed by fable. Again, the story that after the battle Hercules committed a murder and went to serve Eurystheus as an exile at Tiryns (Apollodorus, ii. 4. 12) tallies perfectly with the usage of what is called the heroic age of Greece. The work of Apollodorus contains many instances of banishment and servitude imposed as a penalty on homicides. The most famous example is the period of servitude which the great god Apollo himself had to undergo as an expiation for his slaughter of the Cyclopes. (See Apollodorus, iii. 10. 4.) A homicide had regularly to submit to a ceremony of purification before he was free to associate with his fellows, and apparently the ceremony was always performed by a foreigner in a country other than that in which the crime had been committed. This of itself entailed at least temporary banishment on the homicide. (See Index, s.vv. "Exile" and "Purification.")

INTRODUCTION

of the truth. Instead of the heroes being gods on the downward road to humanity, they are men on the upward road to divinity; in other words, they are men of flesh and blood, about whom after their death fancy spun her glittering cobwebs till their real humanity was hardly recognizable, and they partook more and more of the character of deities. When we consider the divine or semi-divine honours paid in historical times to men like Miltiades,¹ Brasidas,² Sophocles,³ Dion,⁴ Aratus,⁵ and Philopoemen,⁶ whose real existence is incontestable, it seems impossible to deny that the tendency to deify ordinary mortals was an

¹ Herodotus, vi. 38.

² Thucydides, v. 11.

³ *Etymologicum Magnum*, s.v. Δεξιων, p. 256. 6; Istrus, quoted in a life of Sophocles, *Vitarum Scriptores Graeci Minores*, ed. A. Westermann (Brunswick, 1845), p. 131; *Fragmenta Historicorum Graecorum*, ed. C. Müller, i. 425. The poet was worshipped under the title of Dexion, and "the sanctuary of Dexion" is mentioned in an Athenian inscription of the fourth century B.C. See Ch. Michel, *Recueil d'Inscriptions Grecques* (Brussels, 1920), No. 966, pp. 761 sq.; G. Dittenberger, *Sylloge Inscriptionum Graecarum*³, No. 1096 (vol. iii. pp. 247 sq.). Compare P. Foucart, *Le culte des Héros chez les Grecs* (Paris, 1918), pp. 121 sqq. (from the *Mémoires de l'Académie des Inscriptions et Belles-Lettres*, tome xlii.). In this valuable memoir the veteran French scholar has treated of the worship of heroes among the Greeks with equal judgment and learning. With his treatment of the subject and his general conclusions I am happy to find myself in agreement.

⁴ Diodorus Siculus, xvi. 20.

⁵ Polybius, viii. 14; Plutarch, *Aratus*, 53; Pausanias, ii. 8. 1, ii. 9. 4 and 6.

⁶ Diodorus Siculus, xxix. 18, ed. L. Dindorf; Livy, xxxix. 50. Heroic or divine honours are not mentioned by Plutarch in his impressive description of the funeral of Philopoemen (*Philopoemen*, 21); but he says that the Messenian prisoners were stoned to death at the tomb.

INTRODUCTION

operative principle in ancient Greek religion, and that the seeds of divinity which it sowed were probably still more prolific in earlier and less enlightened ages ; for it appears to be a law of theological evolution that the number of deities in existence at any moment varies inversely with the state of knowledge of the period, multiplying or dwindling as the boundaries of ignorance advance or recede. Even in the historical age of Greece the ranks of the celestial hierarchy were sometimes recruited, not by the slow process of individual canonization, as we may call it, but by a levy in mass ; as when all the gallant men who died for the freedom of Greece at Marathon and Plataea received the first step of promotion on the heavenly ladder by being accorded heroic honours, which they enjoyed down to the second century of our era.¹

Yet it would be an error to suppose that all Greek heroes and heroines had once been live men and women. Many of them were doubtless purely

¹ As to the heroic honours accorded to the dead at Marathon, see Pausanias, i. 32. 4 ; *Corpus Inscriptionum Atticarum*, ii. No. 471. Remains of the sacrifices offered to the dead soldiers have come to light at Marathon in modern times. See my commentary on Pausanias, vol. ii. 433 sq. As to the heroic honours enjoyed by the dead at Plataea, see Thucydides, iii. 58 ; Plutarch, *Aristides*, 21 ; G. Kaibel, *Epigrammata Graeca ex lapidibus conlecta* (Berlin, 1878), No. 461, p. 183 ; *Inscriptiones Graecae Megaridis Oropiae Boeotiae*, ed. G. Dittenberger (Berlin, 1892), No. 53, pp. 31 sq. In the inscription the dead are definitely styled “heroes,” and it is mentioned that the bull was still sacrificed to them by the city “down to our time” (μέχρις ἐφ’ ἡμῶν).



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

HISTORY

Tens of thousands of important historical sources, many previously unobtainable, are now available for the first time with a Forgotten Books Full Membership.

Unlimited Access
\$8.99/month

Continue

*Fair usage policy applies



INTRODUCTION

and had his rations served out to him only once a year.¹ It is difficult to conceive how on such a scale of remuneration the poor hero contrived to subsist from one year's end to the other.

The system of Euhemerus, which resolves the gods into dead men, unquestionably suffers from the vice inherent in all systems which would explain the infinite multiplicity and diversity of phenomena by a single simple principle, as if a single clue, like Ariadne's thread, could guide us to the heart of this labyrinthine universe; nevertheless the theory of the old Greek thinker contains a substantial element of truth, for deep down in human nature is the tendency, powerful for good as well as for evil, to glorify and worship our fellow-men, crowning their mortal brows with the aureole as well as the bay. While many of the Greek gods, as Ouranos and Ge, Helios and Selene, the Naiads, the Dryads, and so on, are direct and transparent personifications of natural powers; and while others, such as Nike, Hygieia, and Tyche, are equally direct and transparent personifications of abstract ideas,² it is possible

¹ Athenaeus, vii. 51, pp. 297E–298A.

² The personification and deification of abstract ideas in Greek and Roman religion are illustrated, with a great wealth of learning, by L. Deubner in W. H. Roscher's *Lexikon der griechischen und römischen Mythologie*, iii. 2068 *sqq.* What Juvenal says (x. 365 *sq.*) of the goddess of Fortune, one of the most popular of these deified abstractions, might be said with equal truth of many other gods and goddesses :

Nos te,
Nos facimus, Fortuna, deam caeloque locamus.

INTRODUCTION

and even probable that some members of the pantheon set out on their career of glory as plain men and women, though we can no longer trace their pedigree back through the mists of fable to their humble origin. In the heroes and heroines of Greek legend and history we see these gorgeous beings in the chrysalis or incubatory stage, before they have learned to burst the integuments of earth and to flaunt their gaudy wings in the sunshine of heaven. The cerements still cling to their wasted frames, but will soon be exchanged for a gayer garb in their passage from the tomb to the temple.

But besides the mythical and legendary narratives which compose the bulk of the *Library*, we may detect another element in the work of our author which ought not to be overlooked, and that is the element of folk-tale. As the distinction between myth, legend, and folk-tale is not always clearly apprehended or uniformly observed, it may be well to define the sense in which I employ these terms.

By myths I understand mistaken explanations of phenomena, whether of human life or of external nature. Such explanations originate in that instinctive curiosity concerning the causes of things which at a more advanced stage of knowledge seeks satisfaction in philosophy and science, but being founded on ignorance and misapprehension they are always false, for were they true they would cease to be myths. The subjects of myths are as numerous as the objects which present themselves to the mind

INTRODUCTION

of man; for everything excites his curiosity, and of everything he desires to learn the cause. Among the larger questions which many peoples have attempted to answer by myths are those which concern the origin of the world and of man, the apparent motions of the heavenly bodies, the regular recurrence of the seasons, the growth and decay of vegetation, the fall of rain, the phenomena of thunder and lightning, of eclipses and earthquakes, the discovery of fire, the invention of the useful arts, the beginnings of society, and the mystery of death. In short, the range of myths is as wide as the world, being coextensive with the curiosity and the ignorance of man.¹

By legends I understand traditions, whether oral or written, which relate the fortunes of real people in the past, or which describe events, not necessarily

¹ By a curious limitation of view some modern writers would restrict the scope of myths to ritual, as if nothing but ritual were fitted to set men wondering and meditating on the causes of things. As a recent writer has put it concisely, "*Les mythes sont les explications des rites*" (F. Sartiaux, "La philosophie de l'histoire des religions et les origines du Christianisme dans le dernier ouvrage de M. Loisy," *Revue du Mois*, Septembre-Octobre, 1920, p. 15 of the separate reprint). It might have been thought that merely to open such familiar collections of myths as the Theogony of Hesiod, the Library of Apollodorus, or the Metamorphoses of Ovid, would have sufficed to dissipate so erroneous a conception; for how small is the attention paid to ritual in these works! No doubt some myths have been devised to explain rites of which the true origin was forgotten; but the number of such myths is small, probably almost infinitesimally small, by comparison with myths which deal with other subjects and have had another origin.

INTRODUCTION

human, that are said to have occurred at real places. Such legends contain a mixture of truth and falsehood, for were they wholly true, they would not be legends but histories. The proportion of truth and falsehood naturally varies in different legends; generally, perhaps, falsehood predominates, at least in the details, and the element of the marvellous or the miraculous often, though not always, enters largely into them.

By folk-tales I understand narratives invented by persons unknown and handed down at first by word of mouth from generation to generation, narratives which, though they profess to describe actual occurrences, are in fact purely imaginary, having no other aim than the entertainment of the hearer and making no real claim on his credulity. In short, they are fictions pure and simple, devised not to instruct or edify the listener, but only to amuse him; they belong to the region of pure romance. The zealous student of myth and ritual, more intent on explaining than on enjoying the lore of the people, is too apt to invade the garden of romance and with a sweep of his scythe to lay the flowers of fancy in the dust. He needs to be reminded occasionally that we must not look for a myth or a rite behind every tale, like a bull behind every hedge or a canker in every rose. The mind delights in a train of imagery for its own sake apart from any utility to be derived from the visionary scenes that pass before her, just as she is charmed by the contemplation of

INTRODUCTION

a fair landscape, adorned with green woods, shining rivers, and far blue hills, without thinking of the timber which the woodman's axe will fell in these green glades, of the fish which the angler's line will draw from these shining pools, or of the ore which the miner's pick may one day hew from the bowels of these far blue hills. And just as it is a mistake to search for a mythical or magical significance in every story which our rude forefathers have bequeathed to us by word of mouth, so it is an error to interpret in the same sad and serious sense every carving and picture with which they decorated the walls of their caverns. From early times, while some men have told stories for the sheer joy of telling them, others have drawn and carved and painted for the pure pleasure which the mind takes in mimicry, the hand in deft manipulation, and the eye in beautiful forms and colours.¹ The utilitarian creed is good and true only on condition that we interpret utility in a large and liberal sense, and do

¹ M. Marcellin Boule has lately made some judicious observations on the tendency to push too far the magical interpretation of prehistoric cave paintings. Without denying that magic had its place in these early works of art, he concludes, with great verisimilitude, that in the beginning "*l'art n'est probablement qu'une manifestation particulière d'un esprit général d'imitation déjà si développé chez les singes.*" See his book, *Les Hommes Fossiles* (Paris, 1921), p. 260 note. A similar view of the origin of art in emotional impulses rather than in the deliberate and purposeful action of magic and religion, is expressed by Mr. Sarat Chandra Roy in his able work, *Principles and Methods of Physical Anthropology* (Patna, 1920), pp. 87 sq.

INTRODUCTION

not restrict it to the bare satisfaction of those bodily instincts on which ultimately depends the continuance both of the individual and of the species.

If these definitions be accepted, we may say that myth has its source in reason, legend in memory, and folk-tale in imagination; and that the three riper products of the human mind which correspond to these its crude creations are science, history, and romance.

But while educated and reflective men can clearly distinguish between myths, legends, and folk-tales, it would be a mistake to suppose that the people, among whom these various narratives commonly circulate, and whose intellectual cravings they satisfy, can always or habitually discriminate between them. For the most part, perhaps, the three sorts of narratives are accepted by the folk as all equally true or at least equally probable. To take Apollodorus, for example, as a type of the common man, there is not the least indication that he drew any distinction in respect of truth or probability between the very different kinds of narrative which he included in the *Library*. To him they seem to have been all equally credible; or if he entertained any doubts as to their credibility, he carefully suppressed them.

Among the specimens, or rather morsels, of popular fiction which meet us in his pages we may instance the tales of Meleager, Melampus, Medea, Glaucus, Perseus, Peleus, and Thetis, which all bear traces of the story-teller's art, as appears plainly enough

INTRODUCTION

when we compare them with similar incidents in undoubted folk-tales. To some of these stories, with the comparisons which they invite, I have called attention in the notes and Appendix, but their number might no doubt easily be enlarged. It seems not improbable that the element of folk-tale bulks larger in Greek tradition than has commonly been suspected. When the study of folk-lore is more complete and exact than at present, it may be possible to trace to their sources many rivulets of popular fiction which contributed to swell the broad and stately tide of ancient literature.¹

In some respects the *Library* of Apollodorus resembles the book of Genesis. Both works profess to record the history of the world from the creation, or at all events from the ordering of the material universe, down to the time when the ancestors of the author's people emerged in the land which was to be the home of their race and the scene of their

¹ Among recent works which mark a distinct advance in the study of folk-tales I would particularly mention the modestly named *Anmerkungen zu den Kinder- und Hausmärchen der Brüder Grimm* by Johannes Bolte and Georg Polívka, published in three octavo volumes, Leipsic, 1913-1918. A fourth volume, containing an index and a survey of the folk-tales of other peoples, is promised and will add greatly to the utility of this very learned work, which does honour to German scholarship. Even as it is, though it deals only with the German stories collected by the two Grimms, the book contains the fullest bibliography of folk-tales with which I am acquainted. I regret that it did not reach me until all my notes were passed for the press, but I have been able to make some use of it in the Appendix.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL MEMBERSHIP

797,885 Books!

**All you can read
for only
\$8.99/month**

Continue

*Fair usage policy applies



INTRODUCTION

abruptly in the middle of Theseus's adventures on his first journey to Athens. This of itself raises a presumption that all are copies of one defective original. The latest editor, Mr. Richard Wagner, enumerates fourteen manuscripts, of which he has employed ten for his recension of the text. Among them he singles out one as the archetype from which all the other extant manuscripts are derived. It is a fourteenth century manuscript in the National Library at Paris and bears the number 2722. Mr. Wagner designates it by the symbol *R*. The other nine manuscripts employed by him he arranges in three classes, as follows:—

The first class comprises two manuscripts, namely one of the fifteenth century in the Bodleian Library at Oxford (Laudianus 55), and one of the fifteenth or sixteenth century at Paris (numbered 2967). Mr. Wagner designates the Oxford manuscript by the symbol *O* and the Paris manuscript by the symbol *R*^a.

The second class, designated by the symbol *B*, comprises three manuscripts, namely a Palatine-Vatican manuscript of the sixteenth century, numbered 52 (symbol *P*); a Paris manuscript of the sixteenth century, numbered 1653 (symbol *R*^b), and another Paris manuscript of the fifteenth century, numbered 1658 (symbol *R*^c).

The third class, designated by the symbol *C*, comprises four manuscripts, namely a Vatican manuscript of the fifteenth century, numbered 1017 (symbol *V*);

INTRODUCTION

a manuscript of the fifteenth century in the Laurentian Library at Florence, numbered LX. 29 (symbol L); a manuscript of the fifteenth century at Naples, numbered III. A 1 (symbol N); and a manuscript of the fifteenth century at Turin numbered C II. 11 (symbol T).

Besides these, Mr. Wagner mentions four manuscripts which appear not to have been accurately collated. They are: a manuscript of the sixteenth century in the Bodleian Library at Oxford (d'Orvillianus X. I. 1, 1); a manuscript of the sixteenth century in the British Museum (Harleianus 5732); a manuscript of the sixteenth century at Turin (B IV. 5); and a manuscript of the sixteenth century in the Barberini palace at Rome (T 122). Of these the British Museum manuscript is reported to be well written, and the two Italian manuscripts to be very bad.

Such were the materials which existed for establishing the text of the *Library* down to 1885, when Mr. R. Wagner, examining some mythological works in the Vatican Library at Rome, was so fortunate as to discover a Greek manuscript (No. 950), of the end of the fourteenth century, which contains an epitome of the *Library*, including the greater part of the portion at the end which had long been lost. Two years later Mr. A. Papadopoulos-Kerameus discovered fragments of a similar epitome in a Greek manuscript at Jerusalem. The manuscript formerly belonged to the monastery (laura) of St. Sabbas and hence is

INTRODUCTION

known as the *Codex Sabbaiticus*. It is now preserved in the library of the patriarch at Jerusalem and bears the number 366. By a curious coincidence the discoverers published the two epitomes almost simultaneously, but without any knowledge of each other.¹ The text of the two epitomes, though in general agreement, does not always coincide exactly. Where the text of the Vatican epitome differs from the Sabbaitic, it sometimes agrees with the text of Apollodorus as quoted by Tzetzes, and this agreement has led Mr. Wagner to conclude that Tzetzes is the author of the Vatican epitome. Certainly Tzetzes was well acquainted with the *Library* of Apollodorus and drew upon it largely in his learned commentary on Lycophron. It would not, therefore, be surprising if he had made an abridgment of it for his own use or that of his pupils. The hypothesis of his authorship is confirmed by the observation that the same manuscript, which contains the Vatican epitome, contains also part of Tzetzes's commentary on Lycophron.

¹ The Vatican epitome was published by Mr. R. Wagner in a separate volume, with Latin notes and dissertations, at Leipsic in 1891, under the title *Epitoma Vaticana ex Apollodori Bibliotheca, edidit Richardus Wagner, Accedunt Curae Mythographae de Apollodori fontibus*. The Sabbaitic fragments of the epitome were published by Mr. A. Papadopoulos-Kerameus in *Rheinisches Museum*, N.F. xlv. (1891), pp. 161–192 under the title *Apollodori Bibliothecae fragmenta Sabbaitica*. The Sabbaitic manuscript was examined again by Mr. H. Achelis, and some corrected readings which he reported were published by Professor Hermann Diels in the same volume of the *Rheinisches Museum*, pp. 617 sq.

INTRODUCTION

2. *Editions.* The first edition of the *Library* was published by Benedictus Aegius at Rome in 1555. In it the Greek text is accompanied by a Latin translation and followed by some notes. The second edition was prepared by the scholar and printer Hieronymus Commelinus and published posthumously at his press in Heidelberg in 1599. It contains the Latin version of Aegius as well as the Greek text, and prefixed to it are a few critical notes by Commelinus, chiefly recording the readings of the Palatine manuscript. The next edition was brought out by Tanaquil Faber (Salmurii, 1661). I have not seen it, but according to Heyne it contains some slight and hasty notes not unworthy of a scholar. The next editor was the learned English scholar Thomas Gale, Fellow of Trinity College, Cambridge, and Regius Professor of Greek in the University. He edited Apollodorus along with the mythological treatises of Conon, Ptolemaeus Hephaestionis, Parthenius, and Antoninus Liberalis, in a volume entitled *Historiae Poeticae Scriptores Antiqui*, which was published, or at all events printed, at Paris in 1675. For his recension of Apollodorus he used the readings of at least one Oxford manuscript, but according to Heyne he was not very diligent in consulting it. His text of Apollodorus and the other mythographers is accompanied by a Latin translation and followed by critical and exegetical notes.

All previous editions of Apollodorus were superseded by the one which the illustrious German

INTRODUCTION

scholar C. G. Heyne published with a copious critical and exegetical commentary. It appeared in two volumes, first in 1782 and 1783, and afterwards, revised and improved, at Göttingen in 1803.¹ Though he did not himself consult any manuscripts, he used the collations of several manuscripts, including the Palatine, Vatican, Medicean, and two in the Royal Library at Paris, which had been made many years before by a young scholar, Gerard Jacob van Swinden, for an edition of Apollodorus which he had planned. Heyne also made use of some extracts from a third manuscript in the Royal Library at Paris, which were procured for him by J. Schweighäuser. With the help of these collations and his own admirable critical sagacity, Heyne was able to restore the text of Apollodorus in many places, and to purge it of many alien words or sentences which had been interpolated from scholia or other sources by the first editor, Aegius, and retained by later editors. His commentary bears ample witness to his learning, acumen, and good sense, and fully sustains his high reputation as a scholar.

A new edition of Apollodorus was published in two volumes, with a French translation and notes by E. Clavier, at Paris in 1805, and another with notes,

¹ This second edition was issued in two forms, one in octavo, the other in smaller volumes. I have used the octavo edition. The first volume contains the Greek text with introduction and critical notes, but no translation. The second volume contains the exegetical commentary.

INTRODUCTION

apparently in Latin, by Chr. L. Sommer at Rudolstadt in 1822. These two editions, like the early one of Faber, I have not seen and know them only by report. In the first volume of his great edition of the fragments of the Greek historians,¹ C. Müller included the text of Apollodorus with a Latin translation. He had the advantage of using for the first time a collation of the Paris manuscript 2722, which, as we have seen, is now believed to be the archetype of all the extant manuscripts of Apollodorus. The text of Apollodorus was edited, with critical notes, by A. Westermann in his collection of ancient Greek mythologists (*Scriptores Poeticae Historiae Graeci*, Brunswick, 1843), but he collated no manuscripts for the purpose. And contrary to his usual practice the great scholar Immanuel Bekker also collated no manuscripts for the edition of Apollodorus which he published (Teubner, Leipsic, 1854). Nevertheless, relying on his own excellent judgment, profound knowledge of Greek, and long experience of the ways of copyists, he produced a sound text, corrected in places by his conjectures. The edition of R. Hercher which followed (Weidmann, Berlin, 1874) is characterized by the introduction of many conjectural readings, a few of them plausible or probable, and by such copious excisions that this

¹ *Fragmenta Historicorum Graecorum*, five volumes, Paris. The preface to the first volume is dated February, 1841; the preface to the fifth volume is dated November, 1869.

INTRODUCTION

slashing critic may almost be said to have mangled rather than emended his author.

Lastly, the text of Apollodorus, supplemented for the first time by the Vatican and Sabbaitic epitomes, was edited with a concise critical apparatus and indices by Mr. Richard Wagner (Teubner, Leipsic, 1894). By means of his extensive collation of manuscripts, and particularly by a comparison of the Vatican and Sabbaitic epitomes, which are clearly independent of our other manuscripts and often contain better readings, Mr. Wagner succeeded in restoring the true text in many places. He has earned the gratitude of all students, not only of Apollodorus but of Greek mythology, by his fortunate discovery of the Vatican epitome and by his careful and judicious recension of the text.

In the present edition the text is based on that of Mr. Wagner, but in doubtful passages I have compared the editions of Heyne, Müller, Westermann, Bekker, and Hercher, and occasionally the older editions of Aegius, Commelinus, and Gale; and I have exercised my own judgment in the selection of the readings. All variations from Mr. Wagner's text are recorded in the footnotes. I have collated no manuscripts, and my references to their readings are, without exception, derived from my predecessors, almost all from the critical apparatus of Mr. Wagner, whose symbols I have used to designate the manuscripts. Conjectural emendations of my own have been very rarely admitted, but in this respect I have

xl



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

HISTORY

Tens of thousands of important historical sources, many previously unobtainable, are now available for the first time with a Forgotten Books Full Membership.

Unlimited Access
\$8.99/month

Continue

*Fair usage policy applies



INTRODUCTION

versions are often so slight that it was not always easy to decide which to print in the text and which to relegate to the footnotes. I have endeavoured to give the preference in every case to the fuller and better version, and where the considerations on each side were very evenly balanced, I have generally, I believe, selected the Vatican version, because on the whole its Greek style seems somewhat purer and therefore more likely to correspond with the original.

As the *Library* is no doubt chiefly used as a work of reference by scholars who desire to refresh their memory with the details of a myth or legend or to trace some tale to its source, I have sought to consult their convenience by referring in the notes to the principal passages of other ancient writers where each particular story is told, and have often, though not always, briefly indicated how far Apollodorus agrees with or differs from them. Further, in commenting on my author I have illustrated some points of folk-lore by parallels drawn from other peoples, but I have abstained from discussing at length their origin and significance, because such discussions would be foreign to the scope of the series to which this edition of Apollodorus belongs. For the same reason I have barely alluded to the monumental evidence, which would form an indispensable part of a regular commentary on Apollodorus. Many of the monuments have already been described and discussed by me in my commentary xlii

INTRODUCTION

on Pausanias, and in order to avoid repetition, and to save space, I have allowed myself not infrequently to refer my readers to that work. Even so, I fear I have considerably transgressed the limits usually set to annotation in this series; and I desire to thank the General Editors for the kind indulgence which has permitted and pardoned the transgression.

J. G. FRAZER.

1, BRICK COURT, TEMPLE,
LONDON.

5th April, 1921.

SUMMARY ¹

I.—THEOGONY.

Book I., Chaps. 1.–VI.

OFFSPRING of Sky and Earth : the Hundred-handed, Cyclopes, Titans, i. 1–3. The Titans attack and mutilate Sky, origin of the Furies, i. 4. The children of Cronus and Rhea, the birth of Zeus, i. 5–7. Zeus conquers the Titans and divides the kingdom with his brothers, ii. 1. Offspring of the Titans, ii. 2–5. Offspring of Sea and Earth, ii. 6–7.

Children of Zeus by Hera, Themis, Dione, Eurynome, Styx and Memory (the Muses), iii. 1. Children of the Muses : Calliope's children Linus and Orpheus, iii. 2, Clio's child Hyacinth (Thamyris), iii. 3, Euterpe's child Rhesus, Thalia's children the Corybantes, Melpomene's children the Sirens, iii. 4. Hephaestus, iii. 5. The birth of Athena, iii. 6. Asteria, Latona, the birth of Artemis and Apollo. Apollo slays the Python, iv. 1, Tityus, iv. 1, and Marsyas, iv. 2. Artemis slays Orion, iv. 3–5.

Children of Poseidon and Amphitrite, iv. 6.

Pluto carries off Persephone. Demeter comes to Eleusis (Triptolemus). Persephone remains with Pluto (Ascalaphus), v.

Battle of the gods and giants, vi. 1–2. Typhon, vi. 3.

¹ Translated, with some modifications, from the *Argumentum* prefixed to R. Wagner's edition of Apollodorus.

SUMMARY

II.—THE FAMILY OF DEUCALION.

Book I., Chaps. VII.—IX.

Prometheus creates men, and for the theft of fire is nailed to the Caucasus, vii. 1. Deucalion and Pyrrha saved from the flood, vii. 1-2. Deucalion's children. Hellen's sons Dorus, Xuthus, Aeolus and their children, vii. 2-3.

Aeolus's daughters and their offspring: Perimede, Pisidice, Alcyone, vii. 3-4. Canace (the Aloids), vii. 4. Calyce, Endymion, Aetolus, Pleuron and Calydon and their children (Marpessa), vii. 5-10. Oeneus, grandson of Pleuron, father of Deianira and Meleager, viii. 1-2. The hunting of the Calydonian boar (list of the hunters, viii. 2), death of Meleager, viii. 2-3. Tydeus, son of Oeneus. Death of Oeneus, viii. 4-6.

Aeolus's sons and their offspring: Athamas, father of Phrixus and Helle (the Golden Fleece), ix. 1. The deaths of Athamas and Ino, ix. 2. Sisyphus and his stone, ix. 3. Deion, ix. 4. Perieres, ix. 5. Magnes, ix. 6. Salmoneus and his mock thunder, ix. 7. Tyro, daughter of Salmoneus, mother of Neleus and Pelias, ix. 8-10. Cretheus, husband of Tyro. His grandsons Bias and the seer Melampus (the kine of Phylacus), ix. 11-13. Admetus, son of Pheres (son of Cretheus), and husband of Alcestis, ix. 14-15. Jason, son of Aeson (son of Cretheus), sent by Pelias to fetch the Golden Fleece, ix. 16.

The Argonauts.—The building of the ship Argo. List of the Argonauts, ix. 16. The Argonauts put in at the island of Lemnos, ix. 17, they kill Cyzicus, king of the Doliones, by mistake, ix. 18, they leave Hercules and Polyphemus in Mysia (Hylas), ix. 19, Pollux conquers Amycus, king of the Bebryces, ix. 20, at Salmydessus they rid Phineus of the Harpies, ix. 21, they pass through the Symplegades, ix. 22, they are received by Lycus, king of the Mariandynians, ix. 23, they arrive in Colchis. Jason, with the help of Medea, tames the bulls,

SUMMARY

conquers the earth-born men, and carries off the Golden Fleece. The Argonauts set out with Medea (the murder of Apsyrtus), ix. 23–24. As they sail past the Eridanus, Zeus causes them to wander; they are purified for the murder of Apsyrtus by Circe, ix. 24, sailing past the Sirens, Scylla, and Charybdis, they come to the Phaeacians, ix. 25, they dedicate an altar to Radiant Apollo, they destroy Talus, the bronze guardian of the island of Crete, ix. 26. Return of the Argonauts. Death of Pelias, ix. 26–27. Jason and Medea fly to Corinth. Medea murders Glaucus, the bride of Jason, and her own children, takes refuge with Aegeus at Athens, has by him a son, Medus, and finally returns to her own country, ix. 28.

III.—THE FAMILY OF INACHUS (BELUS).

Book II., Chaps. I.–VIII.

Inachus's sons Aegialeus and Phoroneus, and Phoroneus's children. Argus and Pelasgus. Argus of the many eyes, i. 1. Io's wanderings, i. 2–4. Her great-grandsons Agenor (compare iii. 1–7) and Belus, i. 4.

Belus's offspring: Danaus and Egyptus, i. 4. Marriage of the sons of Egyptus with the daughters of Danaus (list, i. 5), i. 4–5. Nauplius the wrecker, son of Amydone, i. 5.

Acrisius and Proetus, grandsons of Lynceus and Hypermnestra, ii. 1. The daughters of Proetus are cured of their madness by Melampus, ii. 2. Bellerophon kills the Chimaera, iii. 1–2. Danae, daughter of Acrisius, with her infant son Perseus, floats to Seriphos, iv. 1. Perseus, sent by Polydectes, comes to the Phorcydes and the nymphs, slays Medusa (birth of Pegasus), iv. 2, frees Andromeda, punishes Polydectes, iv. 3, and returning to his country kills Acrisius accidentally, iv. 4. The family of Perseus. Birth of Eurystheus, grandson of Perseus, iv. 5. War of Electryon, son of

SUMMARY

Perseus, against the Teleboans. Amphitryon, grandson of Perseus, accidentally kills Electryon, iv. 6. Amphitryon goes with Alcmena to Thebes, kills the Cadmean vixen, and wages war on the Taphians : Pterelaus of the golden hair killed by his daughter, iv. 6-7.

Hercules, son of Zeus and Alcmena, kills the serpents sent by Hera, iv. 8. The education of Hercules (Linus), iv. 9. Hercules kills the lion of Cithaeron (the daughters of Thespius), iv. 9-10, conquers the Minyans, marries Megara, receives arms from the gods, iv. 11, goes mad, murders his children, and is sent by Apollo to Eurystheus, iv. 12.

The twelve (ten, see iv. 12 and v. 11) labours of Hercules, v.

1. He strangles the Nemean lion and is entertained by Molorchus, v. 1.

2. With Iolaus he destroys the Lernaean hydra and kills the crab, v. 2.

3. He wounds and captures the Cerynitian hind, v. 3.

4. He captures the Erymanthian boar, he kills the Centaurs (Pholus, Chiron), v. 4.

5. He cleanses the stable of Augeas (the testimony of Phyleus), v. 5.

6. He shoots the Stympthalian birds, v. 6.

7. He brings the Cretan bull to Eurystheus, v. 7.

8. He carries off the mares of Diomedes the Thracian (death of Abderus and foundation of Abdera), v. 8.

9. He wins the belt of Hippolyta (the sons of Androgeus in Paros ; Mygdon ; rescue of Hesione ; Sarpedon ; Thasos ; the sons of Proteus), v. 9.

10. He drives away the kine of Geryon from Erythia (the pillars of Hercules ; the golden goblet of the Sun : Ialebion and Dercynus, Eryx, Strymon), v. 10.

11. He brings the apples of the Hesperides from the Hyperboreans to Mycenae (Cycnus, Nereus, Antaeus, Busiris, Emathion, Prometheus, Atlas), v. 11.

12. He carries off Cerberus from the nether world (the Eleusinian mysteries, the Gorgon's ghost, Theseus and Pirithous, Ascalaphus, Menoetes), v. 12.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL MEMBERSHIP

797,885 Books!

**All you can read
for only
\$8.99/month**

Continue

*Fair usage policy applies



SUMMARY

IV.—THE FAMILY OF AGENOR (EUROPA).

Book III., Chaps. i. 1-III. 2.

Agenor's children. Europa is carried off by Zeus; and Phoenix, Cilix, Cadmus, and Thasus, being sent to fetch her back, settle in Phoenicia, Cilicia, Thrace, and Thasos, i. 1. Europa's children: Minos, Sarpedon, Rhadamanthys (Miletus), i. 2. On the death of Asterius, husband of Europa, Minos succeeds to the kingdom of Crete. Inflamed with love for a bull, which Poseidon had sent from the sea, Pasiphae gives birth to the Minotaur, i. 3. Althaemenes, grandson of Minos, settles with his sister Apemosyne in Rhodes, and involuntarily kills his father Catreus, ii. Glaucus, son of Minos, his death and resurrection (the seer Polyidus), iii. 1-2.

V.—THE FAMILY OF AGENOR (CADMUS).

Book III., Chaps. iv. 1-VII. 7.

Cadmus, following a cow, founds Thebes, slays the dragon of Ares, and overcomes the earthborn brothers, iv. 1-2. Children of Cadmus and Harmonia: Autonoe, Ino, Semele, Agave, Polydorus. Semele and Zeus. Birth and upbringing of Dionysus (Athamas, Ino, and Melicertes), iv. 2-3. Actaeon, son of Autonoe, and his dogs, iv. 4. The travels of Dionysus (deaths of Lycurgus and Pentheus, adventure with the pirates), v. 1-3. The end of Cadmus and Harmonia in Illyria, v. 4. The offspring of Polydorus: Labdacus, Laius. Lycus and Dirce are slain by Zethus and Amphion, the sons of Antiope by Zeus, v. 5. Niobe and her children, the weeping stone, v. 6. Oedipus, his birth and exposure, his parricide, the riddle of the Sphinx, his incest, his exile and death in Attica, v. 7-9.

Expedition of the Seven against Thebes, vi. 1-vii. I. Polynices, expelled by Eteocles, marries the daughter of Adrastus (Tydeus), vi. 1. Eriphyle, bribed by Polynices

SUMMARY

with the golden necklace, induces Amphiaraus to join in the war, vi. 2. List of the leaders, vi. 3. On the death of Opheltes they institute the Nemean games, vi. 4, they send Tydeus on an embassy to Thebes, vi. 5, attack the city (account of the seer Tiresias, vi. 7), and are defeated by the Thebans (Capaneus, Eteocles and Polynices, Tydeus, Amphiaraus), vi. 6-8. Heroism and death of Antigone. The bodies of the leaders are buried by Theseus, death of Evadne on the pyre, vii. 1.

The Epigoni (list, vii. 2) capture Thebes; death of Tiresias, vii. 2-4. Alcmaeon, his matricide, madness, wanderings and death; his wife Callirrhoe, and his children Amphilochous and Tisiphone, vii. 5-7.

VI.—THE FAMILY OF PELASGUS.

Book III., Chaps. VIII.—IX.

Lycaon, son of Pelasgus, and his sons (list viii. 1), except the youngest, Nyctimus, are killed for their impiety by Zeus with thunderbolts, viii. 1-2. Callisto, daughter of Lycaon, mother of Arcas, transformed into a bear, viii. 2. The offspring of Arcas. Auge, mother of Telephus, ix. 1. Atalanta and her suitors, Milanion and the golden apples, ix. 2.

VII.—THE FAMILY OF ATLAS.

Book III., Chaps. x. 1—xii. 6.

The Pleiades, x. 1. Hermes, son of Maia, his youthful exploits, x. 2. The offspring of Taygete: Lacedaemon, Hyacinth, Lynceus, and Idas. Leucippus's daughters, of whom Arsinoe becomes the mother of Aesculapius (Coronis). Aesculapius is educated by Chiron and thunderstruck by Zeus for his leechcraft. Apollo kills the Cyclopes and serves Admetus for a year, x. 3-4. Children of Hippocoön, of Icarius, and of Tyndareus. Birth of Helen, x. 4-7. Helen is carried off by Theseus, but rescued by Castor and Pollux, x. 7.

SUMMARY

Helen's suitors and marriage with Menelaus, x. 8-9. Menelaus's children, xi. 1. Castor and Pollux, their combat with Idas and Lynceus, their elevation to the gods, and their alternations between the upper and lower worlds, xi. 2.

Electra, daughter of Atlas, her offspring, xii. 1-6. Iasion and Dardanus and his sons Ilus and Erichthonius. Tros, son of Erichthonius, and father of Ilus, Assaracus, and Ganymede, xii. 1-2. Ilus, following a cow, founds Troy and receives the Palladium. Origin of the Palladium. Laomedon, son of Ilus, father of Tithonus and of Priam, xii. 3. Tithonus and the Dawn. Priam's children: Aesacus, Hector, Paris, Cassandra, and the rest, xii. 4-5. Hector and Andromache. Paris and Oenone, xii. 6.

VIII.—THE FAMILY OF ASOPUS.

Book III., Chaps. xii. 6-xiii. 8.

Asopus's children, Ismenus, Pelagon, and twenty daughters, of whom Aegina is carried off by Zeus, xii. 6. Aeacus, son of Aegina, his righteousness, his prayer for rain; father of Peleus and Telamon, who are banished for the murder of their brother Phocus. Telamon becomes king of Salamis; father of Ajax and Teucer, xii. 6-7. Peleus comes to Phthia; joining in the hunt of the Calydonian boar he accidentally kills Eurytion; is purified by Acastus and maligned by Astydamia, wife of Acastus; hunts on Mount Pelion and is saved from the centaurs by Chiron, xiii. 1-3. Marriage of Peleus and Thetis, xiii. 4-5. The nurture of Achilles (Thetis, Chiron, Lycomedes), xiii. 6-8. Phoenix, Patroclus, xiii. 8.

IX.—THE KINGS OF ATHENS.

Book III., Chaps. xiv. 1-xv. 9.

I. *Cecrops*, earth-born. Contest between Athena and Poseidon for the guardianship of Athens, xiv. 1. Cecrops's

SUMMARY

children Erysichthon, Agraulus, Herse, Pandrosus (Halirrhothius ; trial and acquittal of Ares at the Areopagus), xiv. 2. Cephalus, son of Herse, and ancestor of Cinyras, xiv. 3. Adonis, son of Cinyras, loved by Aphrodite, killed by a boar, xiv. 3-4.

2. *Cranaus*, earth-born, father of Cranae, Cranaechme, and Atthis, xiv. 5.

3. *Amphictyon*, earth-born or son of Deucalion, xiv. 6.

4. *Erichthonius*, son of Hephaestus by Atthis or Athena, dedicates an image of Athena on the Acropolis and institutes the Panathenaic festival, xiv. 6.

5. *Pandion*, son of Erichthonius : in his reign Demeter comes to Celeus at Eleusis, and Dionysus comes to Icarus (death of Erigone), xiv. 7. Pandion's daughters Procne and Philomela (Tereus), xiv. 8.

6. *Erechtheus*, son of Pandion : his priestly brother Butes, his children, xv. 1. Chthonia. Procris and Cephalus (Minos), xv. 1. Orithyia and Boreas, xv. 2. Cleopatra and Phineus, xv. 3. Eumolpus, son of Chione, xv. 4. Erechtheus, in the war with Eleusis, sacrifices one of his daughters, and slays Eumolpus, xv. 4-5.

7. *Cecrops*, son of Erechtheus, xv. 5.

8. *Pandion*, son of Cecrops, is expelled by the sons of Metion and flies to Megara, xv. 5.

9. *Aegeus*, son of Pandion, returns to Athens with his brothers, xv. 5-6, and begets Theseus by Aethra at Troezen, xv. 6-7. He sends Androgeus, son of Minos, against the Marathonian bull, xv. 7. Minos makes war on Megara (Nisus and Scylla) and on Athens, xv. 7-8. Hyacinth's daughters are sacrificed at Athens, xv. 8. Minos imposes on the Athenians a tribute of boys and girls to be sent annually to the Minotaur (the labyrinth built by Daedalus), xv. 8-9.

10. *Theseus*.

X.—THESEUS.

Book III., Chap. xvi., Epitome, i. 1-24.

On growing up Theseus quits Troezen for Athens, kills Periphetes, Sinis, iii. xvi., the Crommyonian sow,

SUMMARY

Sciron, Cercyon, and Damastes, *Epitome*, i. 1–4. Aegeus, instigated by Medea, sends Theseus against the Marathonian bull and offers him a cup of poison, 5–6. Theseus, with the help of Ariadne, conquers the Minotaur, and flying with Ariadne resigns her to Dionysus in Naxos, 7–9, and on the death of Aegeus succeeds to the kingdom of Athens, 10–11. Daedalus and his son Icarus escape from the labyrinth : Icarus falls into the sea, but Daedalus reaches the court of Cocalus, whose daughters kill Minos, 12–15. Theseus marries an Amazon, and afterwards Phaedra. Death of Hippolytus, 16–19. Ixion and his wheel, 20. Battle of the Centaurs and Lapiths, 21 (Zenobius). Caeneus, 22. Theseus goes down to hell with Pirithous, but is freed by Hercules, and being expelled from Athens is murdered by Lycomedes, 23–24.

XI.—THE FAMILY OF PELOPS.

Epitome, II. 1–16.

Tantalus in hell, 1. Broteas, 2. Pelops, with the help of Myrtilus, vanquishes Oenomaus, marries Hippodamia, kills Myrtilus, and takes possession of Peloponnese, 3–9. Sons of Pelops : Atreus and Thyestes (the golden lamb, Aerope, backward journey of the sun, the cannibal feast, Aegisthus), 10–14. Agamemnon and Menelaus are brought up by Polyphides and Oeneus, 15 (Tzetzes). Agamemnon marries Clytaemnestra, and Menelaus marries Helen, 16.

XII.—ANTEHOMERICA.

Epitome, III. 1–35.

Zeus resolves to stir up war, 1. The Apple of Discord awarded by Paris to Aphrodite. Paris carries off Helen, and, after tarrying in Phoenicia and Cyprus, returns to Troy, 2–4. Helen left with Proteus in Egypt, 5. Menelaus and Agamemnon summon the kings of Greece to war. Ulysses feigns madness (death of Palamedes). Cinyras sends toy ships. The Wine-growers, 6–10.

SUMMARY

Catalogue of the ships, 11-14. The portent at Aulis, 15. Agamemnon and Achilles chosen leaders, 16. The Mysian war. Telephus wounded by Achilles. Return of the Greeks, 17-18.

In the tenth year after the rape of Helen the Greeks again assemble. Telephus, being healed by Achilles, shows them the way, 19-20. Iphigenia sacrificed to Artemis at Aulis and transported by the goddess to Tauris, 21-22. The Greeks arrive at Tenedos 23. Tenes and his stepmother, 24-25. Tenes killed by Achilles, 26. Philoctetes, stung by a serpent, is marooned in Lemnos, 27. Ulysses and Menelaus demand the restoration of Helen, 28. The Greeks land at Troy and put the Trojans to flight. Death of Protesilaus (Laodamia). Cycnus. The Trojans besieged, 29-31. Achilles slays Troilus, captures Lycaon, and having slain Mestor drives off the herds of Aeneas, 32. List of the towns taken by Achilles, 33. In the tenth year the Trojans receive the help of allies (list), 34-35.

XIII.—THE “ILIAD.”

Epitome, iv. 1-8.

The wrath of Achilles. The combat of Menelaus and Paris, 1. Diomedes wounds Aphrodite and meets Glaucus in battle. The combat of Ajax and Hector, 2. The Greeks, put to flight, send ambassadors to Achilles, 3. Ulysses and Diomedes slay Dolon, 4. Hector attacks the ships, 5. The death of Patroclus, 6. Achilles receives arms from Thetis, puts the Trojans to flight, and slays Hector. The burial of Patroclus. Priam ransoms the body of Hector, 7-8.

XIV.—POSTHOMERICA.

Epitome, v. 1-25.

Penthesilea slain by Achilles. Thersites (death of Hippolyte), 1-2. Achilles slays Memnon, but is shot by

SUMMARY

Apollo and Paris, 3. His body and his arms are rescued by Ajax and Ulysses, 4. The burial of Achilles, 5. Competition of Ajax and Ulysses for the arms of Achilles. Death and burial of Ajax, 6-7.

In accordance with a prophecy of Calchas, Ulysses and Diomedes fetch Philoctetes, who shoots Paris, 8. Quarrel between Deiphobus and Helenus for the hand of Helen. By the advice of Calchas, Ulysses captures Helenus on Mount Ida, and Helenus prophesies to the Greeks concerning the fall of Troy, 9-10. By the advice of Helenus, the Greeks fetch the bones of Pelops, and Ulysses and Phoenix bring Neoptolemus from Scyros. Neoptolemus kills Eurypylus, son of Telephus. Ulysses and Diomedes steal the Trojan Palladium, 11-13.

By the advice of Ulysses, Epeus fashions the Wooden Horse, in which the leaders ensconce themselves. The Greeks leave Sinon behind and depart to Tenedos, 14-15. The Trojans drag the Horse into the city, and despite the counsels of Laocoön and Cassandra resolve to dedicate it to Athena, 16-17. The sons of Laocoön killed by serpents, 18. On a signal given by Sinon the Greeks return. Helen comes to the Horse and calls to the Greek leaders (Anticlus), 19. The leaders descend from the Horse and open the gates to the Greeks, 20. The sack of Troy: Priam, Glaucus, Aeneas, Helena, Aethra, Cassandra, 21-22. Division of the spoil: the slaughter of Astyanax and Polyxena, the fortunes of Cassandra, Andromache, and Hecuba (changed into a dog), Laodice swallowed in an earthquake. Trial of Ajax for impiety, 23-25.

XV.—THE RETURNS.

Epitome, vi. 1-30.

Quarrel between Agamemnon and Menelaus concerning the return. Diomedes, Nestor, and Menelaus set out, 1. Amphilochous, Calchas, Leonteus, Polypoetes, and Podalirius go by land to Colophon, where Calchas is vanquished by Mopsus in a contest of skill and is buried by his companions, 2-4.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

HISTORY

Tens of thousands of important historical sources, many previously unobtainable, are now available for the first time with a Forgotten Books Full Membership.

Unlimited Access
\$8.99/month

Continue

*Fair usage policy applies



SUMMARY

The enchantress Circe, 14-16. The descent to the nether world, 17. The Sirens, 18-19. Scylla and Charybdis, 20-21. The oxen of the Sun. The shipwreck. Charybdis, 22-23. The island of Calypso. The raft. Alcinous and the Phaeacians. The return home, 24-25. The suitors of Penelope (list 27-30), 26-31. Eumaeus. Melanthius. Irus, 32. The slaughter of the suitors, 33.

Ulysses in Thesprotia performs the rites enjoined by Tiresias and marries the queen Callidice (Poliporthes), 34-35. Ulysses is killed unwittingly by his son Telegonus. Telegonus takes his father's body and Penelope with him to Circe, who transports them to the Islands of the Blest, 36-37.

Other stories told of Penelope and Ulysses : Penelope said to have been debauched by Antinous and therefore sent back to her father Icarius ; at Mantinea she gives birth to Pan, whom she had by Hermes, 38. Amphinomus slain by Ulysses, because he was said to have seduced Penelope, 39. Ulysses, sentenced by Neoptolemus to banishment for the murder of the suitors, emigrates to Aetolia, and having there begotten a son Leontophonus by the daughter of Thoas he dies in old age, 40.

SYMBOLS EMPLOYED IN THE CRITICAL NOTES

(*Adopted from R. Wagner's edition, Leipsic, 1894*)

- A = Readings of all or most of the MSS. of *The Library*.
E = Epitoma Vaticana : Vaticanus 950.
S = Sabbaitic fragments : Sabbaiticus-Hierosolymitanus 366.
 R = Parisinus 2722 (the archetype).
 R^a = Parisinus 2967.
 O = Oxford MS. : Laudianus 55.
 B = Readings of the MSS. PR^bR^c.
 P = Palatinus-Vaticanus 52.
 R^b = Parisinus 1653.
 R^c = Parisinus 1658.
 C = Readings of the MSS. VLTN.
 V = Vaticanus 1017.
 L = Laurentianus plut. LX. 29.
 N = Neapolitanus 204 (III. A 1).
 T = Taurinensis C II. 11.
- [] Passages enclosed in these brackets are probably spurious.
- < > Passages enclosed in these brackets are not in the existing manuscripts of Apollodorus, but were probably written by him.

APOLLODORUS
THE LIBRARY

ΑΠΟΛΛΟΔΩΡΟΥ

ΒΙΒΛΙΟΘΗΚΗ

Α

Ι. Οὐρανὸς πρῶτος τοῦ παντὸς ἐδυνάστευσε
κόσμον. γήμας δὲ Γῆν ἐτέκνωσε πρώτους τοὺς
ἐκατόγχειρας προσαγορευθέντας, Βριάρεων Γύην¹
Κόττον, οἳ μεγέθει τε ἀνυπέρβλητοι καὶ δυνάμει
καθειστήκεσαν, χεῖρας μὲν ἀνὰ ἑκατὸν κεφαλὰς
2 δὲ ἀνὰ πεντήκοντα ἔχοντες. μετὰ τούτους δὲ

¹ γύγην C, schol. Plato, *Laws*, vii. p. 795 c.

¹ According to Hesiod (*Theog.* 126 *sqq.*), Sky (Uranus) was a son of Earth (Gaia), but afterwards lay with his own mother and had by her Cronus, the giants, the Cyclopes, and so forth. As to the marriage of Sky and Earth, see the fragment of the *Chrysippus* of Euripides, quoted by Sextus Empiricus, p. 751, ed. Bekker (*Tragicorum Graecorum Fragmenta*, ed. A. Nauck,² Leipsic, 1889, p. 633); Lucretius i. 250 *sq.*, ii. 991 *sqq.*; Virgil, *Georg.* ii. 325 *sqq.* The myth of such a marriage is widespread among the lower races. See E. B. Tylor, *Primitive Culture*² (London, 1873), i. 321 *sqq.*, ii. 270 *sqq.* For example, the Ewe people of Togo-land, in West Africa, think that the Earth is the wife of the Sky, and that their marriage takes place in the rainy season, when the rain causes the seeds to sprout and bear fruit. These fruits they regard as the children of Mother Earth, who in their opinion is the mother also of men and of gods, see J. Spieth, *Die Ewe-Stämme* (Berlin, 1906), pp. 464, 548. In the regions of the Senegal and the Niger it is believed

APOLLODORUS

THE LIBRARY

BOOK I

I. SKY was the first who ruled over the whole world.¹ And having wedded Earth, he begat first the Hundred-handed, as they are named : Briareus, Gyes, Cottus, who were unsurpassed in size and might, each of them having a hundred hands and fifty heads.² After these, Earth bore him the Cyclopes,

that the Sky-god and the Earth-goddess are the parents of the principal spirits who dispense life and death, weal and woe, among mankind. See Maurice Delafosse, *Haut-Sénégal-Niger* (Paris, 1912), iii. 173 *sqq.* Similarly the Manggerai, a people of West Flores, in the Indian Archipelago, personify Sky and Earth as husband and wife ; the consummation of their marriage is manifested in the rain, which fertilizes Mother Earth, so that she gives birth to her children, the produce of the fields and the fruits of the trees. The sky is called *langīt* ; it is the male power : the earth is called *alang* ; it is the female power. Together they form a divine couple, called *Moerī Kraéng*. See H. B. Stapel, "Het Manggëraische Volk (West Flores)," *Tijdschrift voor Indische Taal-Land- en Volkenkunde*, lvi. (Batavia and the Hague, 1914), p. 163.

² Compare Hesiod, *Theog.* 147 *sqq.* Instead of Gyes, some MSS. of Hesiod read Gyges, and this form of the name is supported by the Scholiast on Plato, *Laws*, vii. p. 795 c. Compare Ovid, *Fasti*, iv. 593 ; Horace, *Odes*, ii. 17. 14, iii. 4. 69, with the commentators.

αὐτῷ τεκνοῖ Γῇ Κύκλωπας, "Αργην¹ Στερόπην
 Βρόντην, ὧν ἕκαστος εἶχεν ἓνα ὀφθαλμὸν ἐπὶ τοῦ
 μετώπου. ἀλλὰ τούτους μὲν Οὐρανὸς δῆσας εἰς
 Τάρταρον ἔρριψε (τόπος δὲ οὗτος ἐρεβώδης ἐστὶν
 ἐν "Αἰδου, τοσοῦτον ἀπὸ γῆς ἔχων διάστημα ὅσον
 3 ἀπ' οὐρανοῦ γῇ), τεκνοῖ δὲ αὖθις ἐκ Γῆς παῖδας
 μὲν τοὺς Τιτᾶνας προσαγορευθέντας, Ὠκεανὸν
 Κοῖον Ὑπερίονα Κρεῖον Ἰαπετὸν καὶ νεώτατον²
 ἀπάντων Κρόνον, θυγατέρας δὲ τὰς κληθείσας
 Τιτανίδας, Τηθὺν Ῥέαν Θέμιν Μνημοσύνην Φοί-
 βην Διώνην Θείαν.

4 Ἀγανακτοῦσα δὲ Γῇ ἐπὶ τῇ ἀπωλείᾳ τῶν εἰς
 Τάρταρον ῥιφέντων³ παίδων πείθει τοὺς Τιτᾶνας
 ἐπιθέσθαι τῷ πατρί, καὶ δίδωσιν ἀδαμαντίνην
 ἄρπην Κρόνῳ. οἱ δὲ Ὠκεανοῦ χωρὶς ἐπιτίθενται,
 καὶ Κρόνος ἀποτεμὼν τὰ αἰδοῖα τοῦ πατρὸς εἰς
 τὴν θάλασσαν ἀφίησεν. ἐκ δὲ τῶν σταλαγμῶν
 τοῦ ῥέοντος αἵματος ἐρινύες ἐγένοντο, Ἀληκτὼ
 Τισιφώνη Μέγαιρα. τῆς δὲ ἀρχῆς ἐκβαλόντες

¹ Ἀργην Heyne : ἄρπην EA.

² νεώτατον EOR^a : γεννεώτατον BT : γενναιότατον VLN.

³ ῥιφέντων E : ῥιφθέντων A.

¹ Compare Hesiod, *Theog.* 139 sqq.

² Compare Hesiod, *Theog.* 617 sqq. and for the description of Tartarus, 717 sqq. According to Hesiod, a brazen anvil would take nine days and nights to fall from heaven to earth, and nine days and nights to fall from earth to Tartarus.

³ Compare Hesiod, *Theog.* 132 sqq. who agrees in describing Cronus as the youngest of the brood. As Zeus, who succeeded his father Cronus on the heavenly throne, was likewise the youngest of his family (Hesiod, *Theog.* 453 sqq.), we may conjecture that among the ancient Greeks or their ancestors inheritance was at one time regulated by the custom of ultimogeniture or the succession of the youngest, as to which see *Folk-Lore in the Old Testament*, i. 429 sqq.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL

MEMBERSHIP

797,885 Books!

All you can read

for only

\$8.99/month

Continue

*Fair usage policy applies



τούς τε καταταρταρωθέντας ἀνήγαγον ἀδελφούς
καὶ τὴν ἀρχὴν Κρόνῳ παρέδοσαν.

- 5 Ὁ δὲ τούτους μὲν <έν> τῷ Ταρτάρῳ πάλιν
δήσας καθεῖρξε, τὴν δὲ ἀδελφὴν Ῥέαν γήμας,
ἐπειδὴ Γῇ τε καὶ Οὐρανὸς ἐθελσπιώδουν αὐτῷ
λέγοντες ὑπὸ παιδὸς ἰδίου τὴν ἀρχὴν ἀφαιρεθή-
σεσθαι, κατέπινε τὰ γεννώμενα. καὶ πρώτην μὲν
γεννηθεῖσαν Ἑστίαν κατέπιεν, εἶτα Δήμητραν
καὶ Ἥραν, μεθ' ἧς Πλούτωνα καὶ Ποσειδῶνα.
6 ὀργισθεῖσα δὲ ἐπὶ τούτοις Ῥέα παραγίνεται μὲν
εἰς Κρήτην, ὅπηνίκα τὸν Δία ἐγκυμονοῦσα ἐτύγ-
χανε, γεννᾷ δὲ ἐν ἄντρῳ τῆς Δίκτης Δία. καὶ
τοῦτον μὲν δίδωσι τρέφεσθαι Κούρησί τε καὶ ταῖς
Μελισσέως¹ παισὶ νύμφαις, Ἀδραστεία τε καὶ
7 Ἰδῆ· αὗται μὲν οὖν τὸν παῖδα ἔτρεφον τῷ τῆς
Ἀμαλθείας γάλακτι, οἱ δὲ Κούρητες ἑνοπλοὶ ἐν

¹ Μελισσέως Zenobius, *Cent.* ii. 48 : μελισσέων EA.

¹ Compare Hesiod, *Theog.* 453–467.

² According to Hesiod, Rhea gave birth to Zeus in Crete, and the infant god was hidden in a cave of Mount Aegeum (*Theog.* 468–480). Diodorus Siculus (v. 70) mentions the legend that Zeus was born at Dicte in Crete, and that the god afterwards founded a city on the site. But according to Diodorus, or his authorities, the child was brought up in a cave on Mount Ida. The ancients were not agreed as to whether the infant god had been reared on Mount Ida or Mount Dicte. Apollodorus declares for Dicte, and he is supported by Virgil (*Georg.* iv. 153), Servius (on Virgil, *Aen.* iii. 104), and the Vatican Mythographers (*Scriptores rerum mythicarum Latini*, ed. G. H. Bode, Cellis, 1834, vol. i. pp. 34, 79, First Vatican Mythographer, 104, Second Vatican Mythographer, 16). On the other hand the claim of Mount Ida is favoured by Callimachus (*Hymn.* i. 51), Ovid (*Fasti*, iv. 207), and Lactantius Placidus (on Statius, *Theb.* iv. 784). The wavering of tradition on this point is indicated by Apollo-

brethren who had been hurled down to Tartarus, and committed the sovereignty to Cronus.

But he again bound and shut them up in Tartarus, and wedded his sister Rhea; and since both Earth and Sky foretold him that he would be dethroned by his own son, he used to swallow his offspring at birth. His first-born Hestia he swallowed, then Demeter and Hera, and after them Pluto and Poseidon.¹ Enraged at this, Rhea repaired to Crete, when she was big with Zeus, and brought him forth in a cave of Dicte.² She gave him to the Curetes and to the nymphs Adrastia and Ida, daughters of Melisseus, to nurse. So these nymphs fed the child on the milk of Amalthea;³ and the Curetes in arms guarded the

dorus, who while he calls the mountain Dicte, names one of the god's nurses Ida.

³ As to the nurture of Zeus by the nymphs, see Callimachus, *Hymn* i. 46 *sqq.*; Diodorus Siculus, v. 70. 2 *sq.*; Ovid, *Fasti*, v. 111 *sqq.*; Hyginus, *Fab.* 139; *id.* *Astronom.* ii. 13; Servius, on Virgil, *Aen.* iii. 104; Lactantius Placidus, on Statius, *Theb.* iv. 784; *Scriptores rerum mythicarum Latini*, ed. G. H. Bode, vol. i. pp. 34, 79 (First Vatican Mythographer, 104; Second Vatican Mythographer, 16). According to Callimachus, Amalthea was a goat. Aratus also reported, if he did not believe, the story that the supreme god had been suckled by a goat (Strabo, viii. 7. 5, p. 387), and this would seem to have been the common opinion (Diodorus Siculus, v. 70. 3; Hyginus, *Astronom.* ii. 13; Second Vatican Mythographer, 16). According to one account, his nurse Amalthea hung him in his cradle on a tree "in order that he might be found neither in heaven nor on earth nor in the sea" (Hyginus, *Fab.* 139). Melisseus, the father of his nurses Adrastia and Ida, is said to have been a Cretan king (Hyginus, *Astronom.* ii. 13); but his name is probably due to an attempt to rationalize the story that the infant Zeus was fed by bees. See Virgil, *Georg.* i. 149 *sqq.* with the note of Servius on v. 153; First Vatican Mythographer, 104; Second Vatican Mythographer, 16.

τῷ ἄντρῳ τὸ βρέφος φυλάσσοντες τοῖς δόρασι
τὰς ἀσπίδας συνέκρουον, ἵνα μὴ τῆς τοῦ παιδὸς
φωνῆς ὁ Κρόνος ἀκούσῃ. Ῥέα δὲ λίθον σπαρ-
γανώσασα δέδωκε Κρόνῳ καταπιεῖν ὥς τὸν
γεγεννημένον παῖδα.

II. Ἐπειδὴ δὲ Ζεὺς ἐγενήθη¹ τέλειος, λαμβάνει
Μῆτιν τὴν Ὠκεανοῦ συνεργόν, ἣ δίδωσι Κρόνῳ
καταπιεῖν φάρμακον, ὑφ' οὗ ἐκεῖνος ἀναγκασθεὶς
πρῶτον μὲν ἐξεμεῖ τὸν λίθον, ἔπειτα τοὺς παῖδας
οὓς κατέπιε· μεθ' ὧν Ζεὺς τὸν πρὸς Κρόνον καὶ
Τιτᾶνας ἐξήνεγκε πόλεμον. μαχομένων δὲ αὐτῶν

¹ ἐγενήθη EB: ἐγεννήθη R^aC.

¹ As to the Curetes in their capacity of guardians of the infant Zeus, see Callimachus, *Hymn*, i. 52 sqq.; Strabo, x. 3. 11, p. 468; Diodorus Siculus, v. 70, 2-4; Lucretius, ii. 633-639; Virgil, *Georg.* iii. 150 sq.; Ovid, *Fasti*, iv. 207 sqq.; Hyginus, *Fab.* 139; Servius, on Virgil, *Aen.* iii. 104; Lactantius Placidus, on Statius, *Theb.* iv. 784; *Scriptores rerum mythicarum Latini*, ed. G. H. Bode, vol. i. pp. 34, 79 (First Vatican Mythographer, 104; Second Vatican Mythographer, 16). The story of the way in which they protected the divine infant from his inhuman parent by clashing their weapons may reflect a real custom, by the observance of which human parents endeavoured to guard their infants against the assaults of demons. See *Folk-lore in the Old Testament*, iii. 472 sqq.

² As to the trick by which Rhea saved Zeus from the maw of his father Cronus, see Hesiod, *Theog.* 485 sqq.; Pausanias, viii. 36. 3, ix. 2. 7, ix. 41. 6, x. 24. 6; Ovid, *Fasti*, iv. 199-206; Hyginus, *Fab.* 139; Servius, on Virgil, *Aen.* iii. 104; Lactantius Placidus, on Statius, *Theb.* iv. 784; *Scriptores rerum mythicarum Latini*, ed. G. H. Bode, vol. i. pp. 34, 79 (First Vatican Mythographer, 104; Second Vatican Mythographer, 16). The very stone which Cronus swallowed and afterwards spewed out was shown at Delphi down to the second century of our era; oil was daily poured on it, and on

babe in the cave, clashing their spears on their shields in order that Cronus might not hear the child's voice.¹ But Rhea wrapped a stone in swaddling clothes and gave it to Cronus to swallow, as if it were the new-born child.²

II. But when Zeus was full-grown, he took Metis, daughter of Ocean, to help him, and she gave Cronus a drug to swallow, which forced him to disgorge first the stone and then the children whom he had swallowed,³ and with their aid Zeus waged the war against Cronus and the Titans.⁴ They fought for

festival days unspun wool was laid on it (Pausanias, x. 24. 6). We read that, on the birth of Zeus's elder brother Poseidon, his mother Rhea saved the baby in like manner by giving his father Cronus a foal to swallow, which the deity seems to have found more digestible than the stone, for he is not said to have spat it out again (Pausanias, viii. 8. 2). Phalaris, the notorious tyrant of Agrigentum, dedicated in the sanctuary of Lindian Athena in Rhodes a bowl which was enriched with a relief representing Cronus in the act of receiving his children at the hand of Rhea and swallowing them. An inscription on the bowl set forth that it was a present from the famous artist Daedalus to the Sicilian king Cocalus. These things we learn from a long inscription which was found in recent years at Lindus: it contains an inventory of the treasures preserved in the temple of Athena, together with historical notes upon them. See Chr. Blinkenberg, *La Chronique du temple Lindien* (Copenhagen, 1912), p. 332 (*Académie Royale des Sciences et des Lettres de Danemark, Extrait du Bulletin de l'année 1912*, No. 5-6).

³ As to the disgorging of his offspring by Cronus, see Hesiod, *Theog.* 493 *sqq.*, who, however, says nothing about the agency of Metis in administering an emetic, but attributes the stratagem to Earth (Gaia).

⁴ As to the war of Zeus on the Titans, see Hesiod, *Theog.* 617 *sqq.*; Horace, *Odes*, iii. 4. 42 *sqq.*; Hyginus, *Fab.* 118.

ἐνιαυτοὺς δέκα ἢ Γῇ τῷ Διὶ ἔχρησε τὴν νίκην,
τοὺς καταταρταρωθέντας ἂν ἔχη συμμάχους· ὁ
δὲ τὴν φρουροῦσαν αὐτῶν τὰ δεσμὰ Κάμπην
ἀποκτείνας ἔλυσε. καὶ Κύκλωπες τότε Διὶ μὲν
διδόασι βροντὴν καὶ ἀστραπὴν καὶ κεραυνόν,
Πλούτωνι δὲ κυνέην,¹ Ποσειδῶνι δὲ τρίαιναν·
οἱ δὲ τούτοις ὀπλισθέντες κρατοῦσι Τιτάνων, καὶ
καθεύρξαντες αὐτοὺς ἐν τῷ Ταρτάρῳ τοὺς ἑκατόγ-
χειρας κατέστησαν² φύλακας. αὐτοὶ δὲ διακλη-
ροῦνται περὶ τῆς ἀρχῆς, καὶ λαγχάνει Ζεὺς μὲν
τὴν ἐν οὐρανῷ δυναστείαν, Ποσειδῶν δὲ τὴν ἐν
θαλάσῃ, Πλούτων δὲ τὴν ἐν ᾿Αιδου.

2 Ἐγένοντο δὲ Τιτάνων ἑκγονοὶ Ὠκεανοῦ μὲν καὶ
Τηθύος Ὠκεανίδες,³ Ἀσία Στυξ Ἡλέκτρα Δωρὶς

¹ κυνέην E : κυανέην A.

² κατέστησαν E : καθίστασαν A, καθιστᾶσι Bekker. See R. Wagner, *Epitoma Vaticana*, p. 84.

³ The MSS. add τρισχίλια (A) or τρισχίλιοι (E). The word seems to have been interpolated from Hesiod, *Theog.* 364.

¹ The most ancient oracle at Delphi was said to be that of Earth ; in her office of prophetess the goddess was there succeeded by Themis, who was afterwards displaced by Apollo. See Aeschylus, *Eumenides*, 1 sqq. ; Pausanias, x. 5. 5 sq. It is said that of old there was an oracle of Earth at Olympia, but it no longer existed in the second century of our era. See Pausanias, v. 14. 10. At Aegira in Achaia the oracles of Earth were delivered in a subterranean cave by a priestess, who had previously drunk bull's blood as a means of inspiration. See Pliny, *Nat. Hist.* xxviii. 147 ; compare Pausanias, vii. 25. 13. In the later days of antiquity the oracle of Earth at Delphi was explained by some philosophers on rationalistic principles : they supposed that the priestess was thrown into the prophetic trance by natural exhalations from the ground, and they explained the decadence of the

ten years, and Earth prophesied victory¹ to Zeus if he should have as allies those who had been hurled down to Tartarus. So he slew their gaoleress Campe, and loosed their bonds. And the Cyclopes then gave Zeus thunder and lightning and a thunderbolt,² and on Pluto they bestowed a helmet and on Poseidon a trident. Armed with these weapons the gods overcame the Titans, shut them up in Tartarus, and appointed the Hundred-handers their guards;³ but they themselves cast lots for the sovereignty, and to Zeus was allotted the dominion of the sky, to Poseidon the dominion of the sea, and to Pluto the dominion in Hades.⁴

Now to the Titans were born offspring: to Ocean and Tethys were born Oceanids, to wit, Asia, Styx,

oracle in their own time by the gradual cessation of the exhalations. The theory is scouted by Cicero. See Plutarch, *De defectu oraculorum*, 40 sqq.; Cicero, *De divinatione*, i. 19. 38, i. 36. 79, ii. 57. 117. A similar theory is still held by wizards in Loango, on the west coast of Africa; hence in order to receive the inspiration they descend into an artificial pit or natural hollow and remain there for some time, absorbing the blessed influence, just as the Greek priestesses for a similar purpose descended into the oracular caverns at Aegira and Delphi. See *Die Loango Expedition*, iii. 2, von Dr. E. Pechuel-Loesche (Stuttgart, 1907), p. 441. As to the oracular cavern at Delphi and the inspiring exhalations which were supposed to emanate from it, see Diodorus Siculus, xvi. 26; Strabo, ix. 3. 5, p. 419; Pausanias, x. 5. 7; Justin, xxiv. 6. 6-9. That the Pythian priestess descended into the cavern to give the oracles appears from an expression of Plutarch (*De defectu oraculorum*, 51, κατέβη μὲν εἰς τὸ μαντεῖον). As to the oracles of Earth in antiquity, see A. Bouché-Leclercq, *Histoire de la Divination dans l'Antiquité*, ii. 251 sqq.; L. R. Farnell, *The Cults of the Greek States*, iii. 8 sqq.

² Compare Hesiod, *Theog.* 501-506.

³ Compare Hesiod, *Theog.* 717 sqq.

⁴ Compare Homer, *Il.* xv. 187 sqq.; Plato, *Gorgias*, p. 523A.

Εὐρονόμη [Ἀμφιτρίτη] Μῆτις, Κοίου δὲ καὶ
 Φοίβης Ἀστερία καὶ Λητώ, Ὑπερίωνος δὲ καὶ
 Θείας Ἡὼς Ἥλιος Σελήνη, Κρείου δὲ καὶ Εὐρυ-
 βίας τῆς Πόντου Ἀστραῖος Πάλλας Πέρσης,
 3 Ἰαπετοῦ δὲ καὶ Ἀσίας¹ Ἀτλας, ὃς ἔχει τοῖς
 ὤμοις τὸν οὐρανόν, καὶ Προμηθεὺς καὶ Ἐπι-
 μηθεὺς καὶ Μενοίτιος, ὃν κεραυνώσας ἐν τῇ
 4 τιτανομαχίᾳ Ζεὺς κατεταρτάρωσεν. ἐγένετο δὲ καὶ
 Κρόνου καὶ Φιλύρας Χείρων διφυῆς Κένταυρος,
 Ἡοῦς δὲ καὶ Ἀστραίου ἄνεμοι καὶ ἄστρα, Πέρσου
 δὲ καὶ Ἀστερίας Ἑκάτη, Πάλλαντος δὲ καὶ
 5 Στυγὸς¹ Νίκη Κράτος Ζῆλος Βία. τὸ δὲ τῆς
 Στυγὸς ὕδωρ ἐκ πέτρας ἐν Ἄιδου ῥέον Ζεὺς
 ἐποίησεν ὄρκον, ταύτην αὐτῇ τιμὴν διδοὺς ἀνθ'
 ὧν αὐτῷ κατὰ Τιτάνων μετὰ τῶν τέκνων συνε-
 μάχησε.
 6 Πόντου δὲ καὶ Γῆς Φόρκος² Θαύμας Νηρεὺς

¹ The MSS. add τῶν Ὀκεανοῦ, which Heyne, Westermann Müller, and Bekker alter into τῆς Ὀκεανοῦ.

² Φόρκος Heyne, Müller, Bekker, Hercher, (compare ii. 4. 2): Φόρκυς A.

¹ Compare Hesiod, *Theog.* 346-366, who mentions all the Oceanids named by Apollodorus except Amphitrite, who was a Nereid. See Apollodorus, i. 2. 7; Hesiod, *Theog.* 243.

² As to the offspring of Coeus and Phoebe, see Hesiod, *Theog.* 404 sqq.

³ As to the offspring of Hyperion and Thia, see Hesiod, *Theog.* 371 sqq.

⁴ As to the offspring of Crius and Eurybia, see Hesiod, *Theog.* 375 sqq.

⁵ As to the offspring of Iapetus and Asia, see Hesiod, *Theog.* 507-520.

⁶ It is said that Cronus assumed the shape of a horse when he consorted with Philyra, and that, we are told, was why



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

HISTORY

Tens of thousands of important historical sources, many previously unobtainable, are now available for the first time with a Forgotten Books Full Membership.

Unlimited Access
\$8.99/month

Continue

*Fair usage policy applies



Εὐρυβία Κητώ. Θαύμαντος μὲν οὖν καὶ Ἡλέκτρας¹
 Ἴρις καὶ ἄρπυιαι, Ἀελλὼ <καὶ> Ὠκυπέτη, Φόρκου
 δὲ καὶ Κητοῦς Φορκίδες <καὶ> Γοργόνες, περὶ ὧν
 7 ἐροῦμεν ὅταν τὰ κατὰ Περσέα λέγωμεν, Νηρέως δὲ
 καὶ Δωρίδος¹ Νηρηίδες, ὧν τὰ ὀνόματα Κυμοθόη
 Σπειὼ Γλαυκονόμη Ναυσιθόη Ἀλίκη, Ἐρατὼ Σαὼ
 Ἀμφιτρίτη Εὐνίκη Θέτις, Εὐλιμένη Ἀγαύη Εὐ-
 δώρη Δωτὼ Φέρουσα, Γαλάτεια Ἀκταίη Ποντομέ-
 δουσα Ἴπποθόη Λυσιάνασσα, Κυμὼ Ἡιόνη Ἀλι-
 μήδη Πληξαύρη Εὐκράντη, Πρωτὼ Καλυψὼ
 Πανόπη Κραντὼ Νεόμηρις, Ἴππονόη Ἰάνειρα
 Πολυνόμη Αὐτονόη Μελίτη,² Διώνη Νησαίη Δηρὼ
 Εὐαγόρη Ψαμάθη, Εὐμόλπη Ἴονη Δυναμένη Κητὼ
 Λιμνώρεια.

III. Ζεὺς δὲ γαμεῖ μὲν Ἥραν, καὶ τέκνοί
 Ἥβην Εἰλείθυιαν Ἄρην,³ μίγνυται δὲ πολλαῖς
 θνηταῖς τε καὶ ἀθανάτοις γυναιξίν. ἐκ μὲν οὖν
 Θέμιδος τῆς⁴ Οὐρανοῦ γεννᾷ θυγατέρας ὥρας,
 Εἰρήνην Εὐνομίαν Δίκην, μοίρας, Κλωθὼ Λάχεσιν
 Ατροπον, ἐκ Διώνης δὲ Ἀφροδίτην, ἐξ Εὐρυνόμης

¹ The MSS. add τῶν Ὠκεανοῦ, which Heyne, Westermann, Müller, and Bekker alter into τῆς Ὠκεανοῦ.

² Μελίτη Heyne, comparing Hesiod, *Theog.* 246, Homer, *Il.* xviii. 42, etc.: Μελίη A.

³ Ἄρην Gale: ἄργην R: ἀργὴν E: ἄργην B.

⁴ τῆς E: τοῦ A.

¹ As to the offspring of Sea (Pontus, conceived as masculine) and Earth (conceived as feminine), see Hesiod, *Theog.* 233 sqq.; Hyginus, *Fab.* p. 28, ed. Bunte.

² As to the offspring of Thaumás and Electra, see Hesiod, *Theog.* 265 sqq.

³ As to the parentage of the Phorcids and Gorgons, see

Thaumas, Nereus, Eurybia, and Ceto.¹ Now to Thaumas and Electra were born Iris and the Harpies, Aello and Ocypete;² and to Phorcus and Ceto were born the Phorcids and Gorgons,³ of whom we shall speak when we treat of Perseus. To Nereus and Doris were born the Nereids,⁴ whose names are Cymothoe, Spio, Glauconome, Nausithoe, Halie, Erato, Sao, Amphitrite, Eunice, Thetis, Eulimene, Agave, Eudore, Doto, Pherusa, Galatea, Actaea, Pontomedusa, Hippothoe, Lysianassa, Cymo, Eione, Halimede, Plexaure, Eucrante, Proto, Calypso, Panope, Cranto, Neomeris, Hipponoe, Ianira, Polynome, Autonoe, Melite, Dione, Nesaea, Dero, Evagore, Psamathe, Eumolpe, Ione, Dynamene, Ceto, and Limnoria.

III. Now Zeus wedded Hera and begat Hebe, Ilithyia, and Ares,⁵ but he had intercourse with many women, both mortals and immortals. By Themis, daughter of Sky, he had daughters, the Seasons, to wit, Peace, Order, and Justice; also the Fates, to wit, Clotho, Lachesis, and Atropus;⁶ by Dione he had

Hesiod, *Theog.* 270 *sqq.*; Hyginus, *Fab.* p. 29, ed. Bunte. As to the monsters themselves, see Apollodorus, ii. 4. 2 *sq.*

⁴ For lists of Nereids, see Homer, *Il.* xviii. 38-49; Hesiod, *Theog.* 240-264; *Homeric Hymn to Demeter*, 417-423; Virgil, *Georg.* iv. 334-344; Hyginus, *Fab.* pp. 28 *sq.*, ed. Bunte.

⁵ As to the offspring of Zeus and Hera, see Homer *Il.* v. 889 *sqq.* (Ares), xi 270 *sq.* (Ilithyia), *Od.* xi. 603 *sq.* (Hebe); Hesiod, *Theog.* 921 *sqq.* According to Hesiod, Hera was the last consort whom Zeus took to himself; his first wife was Metis, and his second Themis (*Theog.* 886, 901, 921).

⁶ For the daughters of Zeus and Themis, see Hesiod, *Theog.* 901 *sqq.*

δὲ τῆς Ὀκεανοῦ χάριτας, Ἀγλαΐην Εὐφροσύνην
Θάλειαν, ἐκ δὲ Στυγὸς Περσεφόνην, ἐκ δὲ Μνη-
μοσύνης μούσας, πρώτην μὲν Καλλιόπην, εἶτα
Κλειὼ Μελπομένην Εὐτέρπην Ἐρατὴν Τερψι-
χόρην Οὐρανίαν Θάλειαν Πολυμνίαν.

2 Καλλιόπης μὲν οὖν καὶ Οἰάγρου, κατ' ἐπί-
κλησιν δὲ Ἀπόλλωνος, Λίνος, ὃν Ἡρακλῆς
ἀπέκτεινε, καὶ Ὀρφεὺς ὁ ἀσκήσας κιθαρωδίαν, ὃς
ἄδων ἐκίνει λίθους τε καὶ δένδρα. ἀποθανούσης δὲ
Εὐρυδίκης τῆς γυναικὸς αὐτοῦ, δηχθείσης ὑπὸ
ὄφεως, κατῆλθεν εἰς Ἅιδου θέλων ἀνάγειν¹ αὐτήν,

¹ ἀνάγειν Heyne : ἀγαγεῖν A.

¹ As to Dione, mother of Aphrodite, see Homer, *Il.* v. 370 *sqq.*; Euripides, *Helena*, 1098; Hyginus, *Fab.* p. 30, ed. Bunte. Hesiod represents Aphrodite as born of the sea-foam which gathered round the severed genitals of Sky (Uranus). See Hesiod, *Theog.* 188 *sqq.*

² As to the parentage of the Graces, see Hesiod, *Theog.* 907 *sqq.*; Pausanias, ix. 35. 5; Hyginus, *Fab.* p. 30, ed. Bunte.

³ According to the usual account, the mother of Persephone was not Styx but Demeter. See Hesiod, *Theog.* 912 *sq.*; *Homeric Hymn to Demeter*, 1 *sqq.*; Pausanias, viii. 37. 9; Hyginus, *Fab.* p. 30, ed. Bunte.

⁴ As to the names and parentage of the Muses, see Hesiod, *Theog.* 75 *sqq.*, 915 *sqq.*

⁵ Accounts differ as to the parentage of Linus. According to one, he was a son of Apollo by the Muse Urania (Hyginus, *Fab.* 161); according to another, he was a son of Apollo by Psamathe, daughter of Crotopus (Pausanias, ii. 19. 8); according to another, he was a son of Apollo by Aethusa, daughter of Poseidon (*Contest of Homer and Hesiod*, p. 570, ed. Evelyn-White, *Loeb Classical Library*); according to another, he was a son of Magnes by the Muse Clio (Tzetzes, *Schol. on Lycophron*, 831).

⁶ That Orpheus was a son of Oeagrus by the Muse Calliope is affirmed also by Apollonius Rhodius, *Argon.* i. 23 *sqq.*; Conon, *Narrat.* 45; Tzetzes, *Schol. on Lycophron*, 831

Aphrodite ;¹ by Eurynome, daughter of Ocean, he had the Graces, to wit, Aglaia, Euphrosyne, and Thalia ;² by Styx he had Persephone ;³ and by Memory (Mnemosyne) he had the Muses, first Calliope, then Clio, Melpomene, Euterpe, Erato, Terpsichore, Urania, Thalia, and Polymnia.⁴

Now Calliope bore to Oeagrus or, nominally, to Apollo, a son Linus,⁵ whom Hercules slew ; and another son, Orpheus,⁶ who practised minstrelsy and by his songs moved stones and trees. And when his wife Eurydice died, bitten by a snake, he went down to Hades, being fain to bring her up,⁷ and he

the author of *The Contest of Homer and Hesiod*, p. 570, ed. Evelyn-White ; Hyginus, *Fab.* 14 ; and the First and Second Vatican Mythographers (*Scriptores rerum mythicarum Latini*, ed. G. H. Bode, vol. i. pp. 26, 90). The same view was held by Asclepiades, but some said that his mother was the Muse Polymnia (Scholiast on Apollonius Rhodius, *Argon.* i. 23). Pausanias roundly denied that the musician's mother was the Muse Calliope (ix. 30. 4). That his father was Oeagrus is mentioned also by Plato (*Sympos.* p. 179 D), Diodorus Siculus (iv. 25. 2), and Clement of Alexandria (*Protrept.* 7, p. 63, ed. Potter). As to the power of Orpheus to move stones and trees by his singing, see Euripides, *Bacchae*, 561 *sqq.* ; Apollonius Rhodius, *Argon.* i. 26 *sqq.* ; Diodorus Siculus, iv. 25. 2 ; Eratosthenes, *Cataster.* 24 ; Conon, *Narrat.* 45 ; Horace, *Odes*, i. 12. 7 *sqq.* ; Seneca, *Hercules Oetaeus*, 1036 *sqq.* ; *id.*, *Hercules Furens*, 572 *sq.*

⁷ As to the descent of Orpheus to hell to fetch up Eurydice, compare Pausanias, ix. 30. 6 ; Conon, *Narrat.* 45 ; Virgil, *Georg.* iv. 454 *sqq.* ; Ovid, *Metamorph.* x. 8 *sqq.* ; Hyginus, *Fab.* 164 ; Seneca, *Hercules Furens*, 569 *sqq.* ; *id.* *Hercules Oetaeus*, 1061 *sqq.* ; Lactantius Placidus, on Statius, *Theb.* viii. 59 and 60 ; *Scriptores rerum mythicarum Latini*, ed. G. H. Bode, vol. i. pp. 26 *sq.*, 90 (First Vatican Mythographer, 76 ; Second Vatican Mythographer, 44). That Eurydice was killed by the bite of a snake on which she had accidentally trodden is mentioned by Virgil Ovid, Hyginus, and the Vatican Mythographers.

καὶ Πλούτωνα ἔπεισεν ἀναπέμψαι. ὁ δὲ ὑπέ-
σχετο τοῦτο ποιήσιν, ἂν μὴ πορευόμενος Ὀρ-
φεὺς ἐπιστραφῇ πρὶν εἰς τὴν οἰκίαν αὐτοῦ παρα-
γενέσθαι· ὁ δὲ ἀπιστῶν ἐπιστραφεὶς ἐθέασατο
τὴν γυναῖκα, ἣ δὲ πάλιν ὑπέστρεψεν. εὗρε δὲ
Ὀρφεὺς καὶ τὰ Διονύσου μυστήρια, καὶ τέθραπται
περὶ τὴν Πιερίαν διασπασθεὶς ὑπὸ τῶν μαινάδων.
3 Κλειὼ δὲ Πιέρου τοῦ Μάγνητος ἠράσθη κατὰ
μῆνιν Ἀφροδίτης (ὠνείδισε γὰρ αὐτῇ τὸν τοῦ
Ἀδώνιδος ἔρωτα), συνελθοῦσα δὲ ἐγέννησεν ἐξ
αὐτοῦ παῖδα Ὑάκινθον, οὗ Θάμυρις ὁ Φιλάμ-
μωνος καὶ Ἀργιόπης νύμφης ἔσχεν¹ ἔρωτα,
πρῶτος ἀρξάμενος ἐρᾶν ἀρρένων. ἀλλ' Ὑάκινθον
μὲν ὕστερον Ἀπόλλων ἐρώμενον ὄντα δίσκῳ

¹ ἔσχεν EA : ἴσχει Hercher, Wagner. But ἔχειν ἔρωτα is good Greek. See Herodotus, v. 32 ; Apollodorus, *Epit.* ii. 6. On the other hand Apollodorus has ἴσχειν ἔρωτα elsewhere (i. 9. 8, i. 9. 23, ii. 3. 1, iii. 14. 4).

¹ On Orpheus as a founder of mysteries, compare Euripides, *Rhesus*, 943 sq. ; Aristophanes, *Frogs*, 1032 ; Plato, *Protagoras*, p. 369 D ; *id.* *Republic*, ii. 7, pp. 365 E–366 A ; Demosthenes, *Or.* xxv. 11, p. 772 ; Diodorus Siculus, i. 23, i. 96. 2–6, iii. 65. 6, iv. 25. 3, v. 77. 3 ; Pausanias, ii. 30. 2, ix. 30. 4, x. 7. 2 ; Plutarch, *Frag.* 84 (Plutarch, Didot ed. vol. v. p. 55). According to Diodorus Siculus (i. 23), the mysteries of Dionysus which Orpheus instituted in Greece were copied by him from the Egyptian mysteries of Osiris. The view that the mysteries of Dionysus were based on those of Osiris has been maintained in recent years by the very able and learned French scholar, Monsieur Paul Foucart. See his treatise, *Le culte de Dionysos en Attique* (Paris, 1904), pp. 8 sqq. ; *id.* *Les mystères d'Éleusis* (Paris, 1914), pp. 1 sqq., 445 sqq.

² As to the death of Orpheus at the hands of the Maenads or the Thracian women, see Pausanias, ix. 30. 5 ; Conon, *Narrat.* 45 ; Eratosthenes, *Cataster.* 24 ; Virgil, *Georg.* iv. 520 sqq. ; Ovid, *Metamorph.* xi. 1 sqq. Usually the women are

persuaded Pluto to send her up. The god promised to do so, if on the way Orpheus would not turn round until he should be come to his own house. But he disobeyed and turning round beheld his wife ; so she turned back. Orpheus also invented the mysteries of Dionysus,¹ and having been torn in pieces by the Maenads² he is buried in Pieria. Clio fell in love with Pierus, son of Magnes, in consequence of the wrath of Aphrodite, whom she had twitted with her love of Adonis ; and having met him she bore him a son Hyacinth, for whom Thamyras, the son of Philammon and a nymph Argiope, conceived a passion, he being the first to become enamoured of males. But afterwards Apollo loved Hyacinth and killed him involuntarily by the cast of a quoit.³ And

said to have been offended by the widower's constancy to the memory of his late wife, and by his indifference to their charms and endearments. But Eratosthenes, or rather the writer who took that name, puts a different complexion on the story. He says that Orpheus did not honour Dionysus, but esteemed the sun the greatest of the gods, and used to rise very early every day in order to see the sunrise from the top of Mount Pangaeum. This angered Dionysus, and he stirred up the Bassarids or Bacchanals to rend the bard limb from limb. Aeschylus wrote a tragedy on the subject called the *Bassarids* or *Bassarae*. See *Tragicorum Graecorum Fragmenta*, ed. A. Nauck² (Leipsic, 1889), pp. 9 sq.

³ As to the death of Hyacinth, killed by the cast of Apollo's quoit, see Nicander, *Ther.* 901 sqq.; Pausanias, iii. 19. 4 sq.; Lucian, *Dial. deorum*, xiv.; Philostratus, *Imag.* i. 23 (24); Palaephatus, *De incredib.* 47; Ovid, *Metamorph.* x. 162 sqq.; Servius, on Virgil, *Ecl.* iii. 63; Lactantius Placidus, on Statius, *Theb.* iv. 223; *Scriptores rerum mythicarum Latini*, ed. G. H. Bode, vol. i. pp. 37, 135 sq. (*First Vatican Mythographer*, 117; *Second Vatican Mythographer*, 181). The usual story ran that Apollo and the West Wind, or, according to others, the North Wind, were rivals for the affection of Hyacinth; that Hyacinth preferred Apollo, and that the

APOLLODORUS

βαλὼν ἄκων ἀπέκτεινε, Θάμυρις δὲ κάλλει
 διενεγκὼν καὶ κιθαρωδία περὶ μουσικῆς ἤρισε
 μούσαις, συνθέμενος, ἂν μὲν κρείττων εὐρεθῇ,
 πλησιάσειν πάσαις, ἐὰν δὲ ἡττηθῇ, στερηθήσεσθαι
 οὗ ἂν ἐκείναι θέλωσι. καθυπέρτεραι δὲ αἱ μοῦσαι
 4 γινόμεναι καὶ τῶν ὀμμάτων αὐτὸν καὶ τῆς κιθα-
 ρωδίας ἐστέρησαν. Εὐτέρπης δὲ καὶ ποταμοῦ
 Στρυμόνος Ῥῆσος, ὃν ἐν Τροίᾳ Διομήδης ἀπέ-
 κτεινεν· ὥς δὲ ἔνιοι λέγουσι, Καλλιόπης ὑπῆρχεν.
 Θαλείας δὲ καὶ Ἀπόλλωνος ἐγένοντο Κορύβαντες,
 Μελπομένης δὲ καὶ Ἀχελώου Σειρῆνες, περὶ ὧν
 ἐν τοῖς περὶ Ὀδυσσέως ἐροῦμεν.
 5 "Ἡρα δὲ χωρὶς εὐνῆς ἐγέννησεν "Ἡφαιστον· ὥς
 δὲ "Ὀμηρος λέγει, καὶ τοῦτον ἐκ Διὸς ἐγέννησε.

jealous West Wind took his revenge by blowing a blast which diverted the quoit thrown by Apollo, so that it struck Hyacinth on the head and killed him. From the blood of the slain youth sprang the hyacinth, inscribed with letters which commemorated his tragic death ; though the ancients were not at one in the reading of them. Some, like Ovid, read in them the exclamation AI AI, that is, " Alas, alas ! " Others, like the Second Vatican Mythographer, fancied that they could detect in the dark lines of the flower the first Greek letter (Υ) of Hyacinth's name.

¹ This account of Thamyras and his contest with the Muses is repeated almost verbally by Zenobius, *Cent.* iv. 27, and by a Scholiast on Homer, *Il.* ii. 595. As to the bard's rivalry with the Muses, and the blindness they inflicted on him, see Homer, *Il.* ii. 594-600 ; compare Euripides, *Rhesus*, 915 sqq. ; *Scriptores rerum mythicarum Latini*, ed. G. H. Bode, vol. i. p. 60 (*First Vatican Mythographer*, 197). The story of the punishment of Thamyras in hell was told in the epic poem *The Minyad*, attributed to Prodicus the Phocaeen (Pausanias, iv. 33. 7). In the great picture of the underworld painted by Polygnotus at Delphi, the blind musician was portrayed sitting with long flowing locks and a broken lyre at his feet (Pausanias, x. 30. 8).



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL

MEMBERSHIP

797,885 Books!

All you can read

for only

\$8.99/month

Continue

*Fair usage policy applies



ρίπτει δὲ αὐτὸν ἐξ οὐρανοῦ Ζεὺς Ἥρα δεθείσῃ
βοηθοῦντα· ταύτην γὰρ ἐκρέμασε¹ Ζεὺς ἐξ Ὀλύμ-
που χειμῶνα ἐπιπέμψασαν Ἡρακλεῖ, ὅτε Τροίαν
ἐλὼν ἔπλει. πεσόντα δ' Ἡφαιστον ἐν Λήμνῳ καὶ
πηρωθέντα τὰς βάσεις διέσωσε Θέτις.

6 Μίγνυται δὲ Ζεὺς Μήτιδι,² μεταβαλλούσῃ εἰς
πολλὰς ἰδέας ὑπὲρ τοῦ μὴ συνελθεῖν, καὶ αὐτὴν
γενομένην ἔγκυον καταπίνει φθάσας, ἐπείπερ

¹ ἐκρέμασε E: ἐκκρεμάσασα RB, ἐξεκρέμασε C.

² Μήτιδι E, Scholiast on Plato, *Timaeus*, p. 23 D: Θέτιδι A.

of women without sexual intercourse appears to have been common, if not universal, among men at a certain stage of social evolution, and it is still held by many savages. See *Adonis, Attis, Osiris*, 3rd ed. i. 92 sqq.; *Folk-lore in the Old Testament*, ii. 204, notes; A. et G. Grandidier, *Ethnographie de Madagascar*, ii. (Paris, 1914), pp. 245 sq. The subject is fully discussed by Mr. E. S. Hartland in his *Primitive Paternity* (London, 1909-1910).

¹ Compare Homer, *Il.* i. 571 sq., 577 sq. In these lines Hephaestus plainly recognizes Hera as his mother, but it is not equally clear that he recognizes Zeus as his father; the epithet "father" which he applies to him may refer to the god's general paternity in relation to gods and men.

² See Homer, *Il.* i. 590 sq.

³ See Homer, *Il.* xv. 18 sqq., where Zeus is said to have tied two anvils to the feet of Hera when he hung her out of heaven. Compare Apollodorus, ii. 7. 1; Nonnus, in Westermann's *Mythographi Graeci* (Brunswick, 1843), Appendix Narrationum, xxix. 1, pp. 371 sq.

⁴ The significance of lameness in myth and ritual is obscure. The Yorubas of West Africa say that Shankpanna, the god of small-pox, is lame and limps along with the aid of a stick, one of his legs being withered. See (Sir) A. B. Ellis, *The Yoruba-speaking peoples of the Slave Coast of West Africa* (London, 1894), p. 73. The Ekoi of Southern Nigeria relate how the first fire on earth was stolen from heaven by a boy, whom the Creator (Obassi Osaw) punished with lameness for the theft.

one of her children by Zeus.¹ Him Zeus cast out of heaven, because he came to the rescue of Hera in her bonds.² For when Hercules had taken Troy and was at sea, Hera sent a storm after him; so Zeus hung her from Olympus.³ Hephaestus fell on Lemnos and was lamed of his legs,⁴ but Thetis saved him.⁵

Zeus had intercourse with Metis, who turned into many shapes in order to avoid his embraces. When she was with child, Zeus, taking time by the forelock

See P. Amaury Talbot, *In the Shadow of the Bush* (London, 1912), pp. 370 *sq.* This lame boy seems to play the part of a good fairy in Ekoi tales, and he is occasionally represented in a "stilt play" by an actor who has a short stilt bound round his right leg and limps like a cripple. See P. Amaury Talbot, *op. cit.* pp. 58, 285. Among the Edo of Benin "custom enjoined that once a year a lame man should be dragged around the city, and then as far as a place on the Enyai road, called Adaneha. This was probably a ceremony of purification." See W. N. Thomas, *Anthropological Report on the Edo-speaking peoples of Nigeria*, Part I. (London, 1910), p. 35. In a race called "the King's Race," which used to be run by lads on Good Friday or Easter Saturday in some parts of the Mark of Brandenburg, the winner was called "the King," and the last to come in was called "the Lame Carpenter." One of the Carpenter's legs was bandaged with splints as if it were broken, and he had to hobble along on a crutch. Thus he was led from house to house by his comrades, who collected eggs to bake a cake. See A. Kuhn, *Märkische Sagen und Märchen* (Berlin, 1843), pp. 323 *sq.*

⁵ As to the fall of Hephaestus on Lemnos, see Homer, *Il.* i. 590 *sqq.*; Lucian, *De sacrificiis*, 6. The association of the fire-god with Lemnos is supposed to have been suggested by a volcano called Moschylus, which has disappeared—perhaps submerged in the sea. See H. F. Tozer, *The Islands of the Aegean*, pp. 269 *sqq.*; R. C. Jebb on Sophocles, *Philoctetes*, 800, with the Appendix, pp. 243-245. According to another account, Hephaestus fell, not on Lemnos, but into the sea, where he was saved by Thetis. See Homer, *Il.* xviii. 394 *sqq.*

ἔλεγε <Γῇ> γεννήσειν¹ παῖδα μετὰ τὴν μέλλουσαν ἐξ αὐτῆς γεννᾶσθαι² κόρην, ὃς οὐρανοῦ δυνάστης γενήσεται. τοῦτο φοβηθεὶς κατέπιεν αὐτήν· ὥς δ' ὁ τῆς γεννήσεως³ ἐνέστη χρόνος, πλήξαντος αὐτοῦ τὴν κεφαλὴν πελέκει Προμηθέως ἢ καθάπερ ἄλλοι λέγουσιν Ἡφαίστου, ἐκ κορυφῆς, ἐπὶ ποταμοῦ Τρίτωνος, Ἀθηνᾶ σὺν ὅπλοις ἀνέθορεν.

IV. Τῶν δὲ Κοίου θυγατέρων Ἀστερία μὲν ὁμοιωθεῖσα ὄρνυγι ἑαυτὴν εἰς θάλασσαν ἔρριψε, φεύγουσα τὴν πρὸς Δία συνουσίαν· καὶ πόλις ἀπ' ἐκείνης Ἀστερία πρότερον κληθεῖσα, ὕστερον δὲ Δῆλος. Λητὼ δὲ συνελθοῦσα Διὶ κατὰ τὴν γῆν ἄπασαν ὑφ' Ἡρας ἡλαύνετο, μέχρις εἰς Δῆλον ἐλθοῦσα γεννᾶ πρώτην Ἀρτεμιν, ὑφ' ἧς μαιωθεῖσα ὕστερον Ἀπόλλωνα ἐγέννησεν.

¹ ἔλεγε <Γῇ> γεννήσειν Heyne, comparing Hesiod, *Theog.* 890 sq. : ἔλεγε γεννήσειν A, Westermann, Müller, Bekker, Hercher, Wagner.

² γεννᾶσθαι E, Scholiast on Plato, *Timaeus*, p. 23 D : γένεσθαι A.

³ γεννήσεως A, Scholiast on Plato, *Timaeus*, p. 23 D : γενέσεως E, Wagner.

¹ See Hesiod, *Theog.* 886–900, 929g–929p, ed. Evelyn-White ; Scholiast on Plato, *Timaeus*, p. 23 D. Hesiod says that Zeus acted on the advice or warning of Earth and Sky. The Scholiast on Hesiod, quoted by Goettling and Paley in their commentaries, says that Metis had the power of turning herself into any shape she pleased.

² Compare the Scholiast on Homer, *Il.* i. 195, who cites the first book of Apollodorus as his authority. According to the usual account, followed by the vase-painters, it was Hephaestus who cleft the head of Zeus with an axe and so delivered Athena. See Pindar, *Olymp.* vii. 35 (65) sqq. ; Scholiast on Plato, *Timaeus*, p. 23 D. According to Euripides (*Ion*, 454 sqq.), the delivery was effected by Prometheus ; but according to others it was Palamaon or Hermes who split the

swallowed her, because Earth said that, after giving birth to the maiden who was then in her womb, Metis would bear a son who should be the lord of heaven. From fear of that Zeus swallowed her.¹ And when the time came for the birth to take place, Prometheus or, as others say, Hephaestus, smote the head of Zeus with an axe, and Athena, fully armed, leaped up from the top of his head at the river Triton.²

IV. Of the daughters of Coeus, Asteria in the likeness of a quail flung herself into the sea in order to escape the amorous advances of Zeus, and a city was formerly called after her Asteria, but afterwards it was named Delos.³ But Latona for her intrigue with Zeus was hunted by Hera over the whole earth, till she came to Delos and brought forth first Artemis, by the help of whose midwifery she afterwards gave birth to Apollo.⁴

head of the supreme god and so allowed Athena to leap forth. See the Scholiast on Pindar, *Olymp.* vii. 35 (65).

³ Compare Callimachus, *Hymn to Delos*, 36 *sqq.*; Tzetzes, *Schol. on Lycophron*, 401; Hyginus, *Fab.* 53; Servius, on Virgil, *Aen.* iii. 73; Lactantius Placidus, on Statius, *Theb.* iv. 795; *Scriptores rerum mythicarum Latini*, ed. G. H. Bode, vol. i. pp. 13, 79 *sq.* (*First Vatican Mythographer*, 37; *Second Vatican Mythographer*, 17).

⁴ As to the birth of Apollo and Artemis, see the *Homeric Hymn to Apollo*, 14 *sqq.*; Pindar, *On Delos*, p. 560, ed. Sandys; Hyginus, *Fab.* 140; and the writers cited in the preceding note. The usual tradition was that Latona gave birth both to Artemis and to Apollo in Delos, which formerly had been called Asteria or Ortygia. But the author of the *Homeric Hymn to Apollo* distinguishes Ortygia from Delos, and says that, while Apollo was born in Delos, Artemis was born in Ortygia. Thus distinguished from Delos, the island of Ortygia is probably to be identified, as Strabo thought, with Rhenia, an uninhabited island a little way from Delos, where were the graves of the Delians; for no dead body might be buried or burnt in Delos (Strabo,

"Ἄρτεμις μὲν οὖν τὰ περὶ θήραν ἀσκήσασα παρθένος ἔμεινεν, Ἀπόλλων δὲ τὴν μαντικὴν μαθὼν παρὰ Πανὸς τοῦ Διὸς καὶ Ὑβρεως¹ ἦκεν εἰς Δελφοὺς, χρησμωδούσης τότε Θέμιδος· ὥς δὲ ὁ φρουρῶν τὸ μαντεῖον Πύθων ὄφρις ἐκώλυεν αὐτὸν παρελθεῖν ἐπὶ τὸ χάσμα, τοῦτον ἀνελὼν τὸ μαντεῖον παραλαμβάνει. κτείνει δὲ μετ' οὐ πολὺ καὶ Τιτυόν, ὃς ἦν Διὸς υἱὸς καὶ τῆς Ὀρχομενοῦ θυγατρὸς Ἑλάρης,² ἣν Ζεὺς, ἐπειδὴ συνῆλθε,

¹ Ὑβρεως EA, Tzetzes, *Schol. on Lycophron*, 772 (all MSS.), Westermann: Θύμβρεως Scholiast on Pindar, *Pyth.*, *Argum.* (p. 297, ed. Boeckh), Aegius, Heyne, Müller, Bekker, Hercher, Wagner.

² Ἑλάρης Aegius: ἐλάνης A: ἐλένης E.

x. 5. 5, p. 486). Not only so, but it was not even lawful either to be born or to die in Delos; expectant mothers and dying folk were ferried across to Rhenia, there to give birth or to die. However, Rhenia is so near the sacred isle that when Polycrates, tyrant of Samos, dedicated it to the Delian Apollo, he connected the two islands by a chain. See Thucydides, iii. 104; Diodorus Siculus, xii. 58. 1; Pausanias, ii. 27. 1. The notion that either a birth or a death would defile the holy island is illustrated by an inscription found on the acropolis of Athens, which declares it to be the custom that no one should be born or die within any sacred precinct. See Ἐφημερίς ἀρχαιολογική, Athens, 1884, pp. 167 sq. The desolate and ruinous remains of the ancient necropolis, overgrown by asphodel, may still be seen on the bare treeless slopes of Rhenia, which looks across the strait to Delos. See H. F. Tozer, *The Islands of the Aegean* (Oxford, 1890), pp. 14 sq. The quaint legend, recorded by Apollodorus, that immediately after her birth Artemis helped her younger twin brother Apollo to be born into the world, is mentioned also by Servius (on Virgil, *Aen.* iii. 73) and the Vatican Mythographers (see the reference in the last note). The legend, these writers inform us, was told to explain why the maiden goddess Artemis was invoked by women in childbed.

Now Artemis devoted herself to the chase and remained a maid; but Apollo learned the art of prophecy from Pan, the son of Zeus and Hybris,¹ and came to Delphi, where Themis at that time used to deliver oracles;² and when the snake Python, which guarded the oracle, would have hindered him from approaching the chasm,³ he killed it and took over the oracle.⁴ Not long afterwards he slew also Tityus, who was a son of Zeus and Elare, daughter of Orchomenus; for her, after he had debauched her,

¹ Pan, son of Zeus and Thymbreus (Thymbris? Hybris?), is mentioned by a Scholiast on Pindar, who distinguishes him from Pan, the son of Hermes and Penelope. See the Argument to the *Pythians*, p. 297, ed. Boeckh.

² As to the oracle of Themis at Delphi, see Aeschylus, *Eumenides*, 1 *sqq.*; Euripides, *Iphigenia in Tauris*, 1259 *sqq.*; Pausanias, x. 5. 6; Scholiast on Pindar, Argument to the *Pythians*, p. 297, ed. Boeckh. According to Ovid (*Metamorph.* i. 367 *sqq.*), it was Themis, and not Apollo, whom Deucalion consulted at Delphi about the best means of repopling the earth after the great flood.

³ The reference is to the oracular chasm at which the priestess, under the supposed influence of its divine exhalations, delivered her prophecies. See Diodorus Siculus, xvi. 26; Strabo, ix. 3. 5, p. 419; Justin, xxiv. 6. 9.

⁴ As to Apollo's slaughter of the Python, the dragon that guarded the oracle at Delphi, see Plutarch, *Quaest. Graec.* 12; *id. De defectu oraculorum*, 15; Aelian, *Var. Hist.* iii. 1; Pausanias, ii. 7. 7, ii. 30. 3, x. 6. 5 *sq.*; Ovid, *Metamorph.* i. 437 *sqq.*; Hyginus, *Fab.* 140. From Plutarch and Aelian we learn that Apollo had to go to Tempe to be purified for the slaughter of the dragon, and that both the slaughter of the dragon and the purification of the god were represented every eighth year in a solemn festival at Delphi. See my note on Pausanias, ii. 7. 7 (vol. iii. pp. 53 *sqq.*). The Pythian games at Delphi were instituted in honour of the dead dragon (Ovid and Hyginus, *ll.cc.*; compare Clement of Alexandria, *Protrept.* 2, p. 29, ed. Potter), probably to soothe his natural anger at being slain.

δείσας Ἡραν ὑπὸ γῆν ἔκρυψε, καὶ τὸν κυοφορηθέντα παῖδα Τιτυὸν ὑπερμεγέθη εἰς φῶς ἀνήγαγεν. οὗτος ἐρχομένην¹ εἰς Πυθῶν Ἀητῶ θεωρήσας, πόθῳ κατασχεθεὶς ἐπισπᾶται· ἡ δὲ τοὺς παῖδας ἐπικαλεῖται καὶ κατατοξεύουσιν αὐτόν. κολάζεται δὲ καὶ μετὰ θάνατον· γῦπες γὰρ αὐτοῦ τὴν καρδίαν ἐν ᾿Αιδου ἐσθίουσιν.

2 Ἀπέκτεινε δὲ Ἀπόλλων καὶ τὸν Ὀλύμπου παῖδα Μαρσύαν. οὗτος γὰρ εὐρὼν αὐλούς, οὓς ἔρριψεν Ἀθηνᾶ διὰ τὸ τὴν ὄψιν αὐτῆς ποιεῖν

¹ ἐρχομένην ER, compare Homer, *Od.* xi. 581 : ἐρχόμενος A.

¹ Compare Scholiast on Homer, *Od.* vii. 324 ; Eustathius on Homer, *Od.* vii. 324, p. 1581 ; Apollonius Rhodius, *Argon.* i. 761 sq., with the Scholiast on v. 761. The curious story how Zeus hid his light o' love under the earth to save her from the jealous rage of Hera was told by the early mythologist and antiquarian Pherecydes of Athens, as we learn from the Scholiast on Apollonius Rhodius (*l.c.*). Pherecydes was a contemporary of Herodotus and Hellanicus, and wrote in the first half of the fifth century B.C. Apollodorus often refers to him, and appears to have made much use of his writings, as I shall have occasion to observe in the course of these notes. With regard to Elare or Elara, the mother of Tityus, some people thought that she was a daughter of Minyas, not of Orchomenus (Scholiast on Homer, and Eustathius, *ll.cc.*). Because Tityus was brought up under the earth, he was said to be earth-born (γηγενής, Scholiast on Apollonius Rhodius, *Argon.* i. 761). Homer calls him simply a son of Earth (*Od.* xi. 576), and in this he is followed by Virgil (*Aen.* vi. 595).

² As to the crime and punishment of Tityus, see Homer, *Od.* xi. 576–581 ; Pindar, *Pyth.* iv. 90 (160) sqq., with the Scholiast on v. 90 (160) ; Lucretius, iii. 984 sqq. ; Virgil, *Aen.* vi. 595 sqq. ; Horace, *Odes*, ii. 14. 8 sq., iii. 4. 77 sqq., iii. 11. 21 sq., iv. 6 2 sq. ; Hyginus, *Fab.* 55 ; *Scriptores rerum mythicarum Latini*, ed. G. H. Bode, vol. i. pp. 4, 110



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

HISTORY

Tens of thousands of important historical sources, many previously unobtainable, are now available for the first time with a Forgotten Books Full Membership.

Unlimited Access
\$8.99/month

Continue

*Fair usage policy applies



ἄμορφον, ἦλθεν εἰς ἔριν περὶ μουσικῆς Ἀπόλλωνι. συνθεμένων δὲ αὐτῶν ἵνα ὁ νικήσας ὁ βούλεται διαθῇ τὸν ἡττημένον, τῆς κρίσεως γινομένης τὴν κιθάραν στρέψας ἠγωνίζετο ὁ Ἀπόλλων, καὶ ταῦτὸ ποιεῖν ἐκέλευσε¹ τὸν Μαρσύαν· τοῦ δὲ ἀδυνατοῦντος εὐρεθεὶς κρείσσων ὁ Ἀπόλλων, κρεμάσας τὸν Μαρσύαν ἐκ τινος ὑπερτενοῦς πίτυος, ἐκτεμὼν τὸ δέρμα οὕτως διέφθειρεν.

3 Ὠρίωνα δὲ Ἀρτεμις ἀπέκτεινεν ἐν Δήλῳ. τοῦτον γηγενῇ λέγουσιν ὑπερμεγέθη τὸ σῶμα· Φερεκύδης δὲ αὐτὸν Ποσειδῶνος καὶ Εὐρυάλης λέγει. ἐδωρήσατο δὲ αὐτῷ Ποσειδῶν διαβαίνειν τὴν θάλασσαν. οὗτος <πρώτην>² μὲν ἔγημε Σίδην, ἣν ἔρριψεν εἰς Αἰδου περὶ μορφῆς ἐρίσασαν Ἡρα·³ αὐθις δὲ ἐλθὼν εἰς Χίον Μερόπην

¹ ἐκέλευσε A : ἐκέλευε E, Wagner.

² <πρώτην> conjecturally inserted by Hercher and Wagner.

³ Ἡρα Wagner (apparently a misprint.)

¹ As to the musical contest between Marsyas and Apollo, and the punishment of the vanquished Marsyas, see Diodorus Siculus, iii. 59 ; Pausanias, ii. 22. 9 ; Ovid, *Metamorph.* vi. 382 sqq.; *id.* *Fasti*, vi. 703 sqq.; Hyginus, *Fab.* 165 ; *Scriptores rerum mythicarum Latini*, ed. G. H. Bode, vol. i. pp. 40, 114 (*First Vatican Mythographer*, 125 ; *Second Vatican Mythographer*, 115). There has been some doubt as to the interpretation of the words τὴν κιθάραν στρέψας ; but that they mean simply “turned the lyre upside down,” as Heyne correctly explained them, is shown by a comparison with the parallel passages in Hyginus (“*citharam versabat*”) and the *Second Vatican Mythographer* (“*invertit citharam, et canere coepit. Inversis autem tibiis, quum se Marsya Apollini aequiparare nequiret*” etc.). That the tree on which Marsyas was hanged was a pine is affirmed by many ancient writers besides Apollodorus. See Nicander, *Alexipharmaca*, 301 sq., with the Scholiast’s note ; Lucian, *Trago-*

engaged in a musical contest with Apollo. They agreed that the victor should work his will on the vanquished, and when the trial took place Apollo turned his lyre upside down in the competition and bade Marsyas do the same. But Marsyas could not, So Apollo was judged the victor and despatched Marsyas by hanging him on a tall pine tree and stripping off his skin.¹

And Artemis slew Orion in Delos.² They say that he was of gigantic stature and born of the earth; but Pherecydes says that he was a son of Poseidon and Euryale.³ Poseidon bestowed on him the power of striding across the sea.⁴ He first married Side,⁵ whom Hera cast into Hades because she rivalled herself in beauty. Afterwards he went to Chios and

dopodagra, 314 sq.; Archias Mitylenaeus, in *Anthologia Palatina*, vii. 696; Philostratus Junior, *Imagines*, i. 3; Longus, *Pastor*. iv. 8; Zenobius, *Cent*. iv. 81; J. Tzetzes, *Chiliades*, i. 353 sqq. Pliny alone describes the tree as a plane, which in his time was still shown at Aulocrene on the way from Apamea to Phrygia (*Nat. Hist.* xvi. 240). The skin of the flayed Marsyas was exhibited at Celaenae within historical times. See Herodotus, vii. 26; Xenophon, *Anabasis*, i. 2. 8; Livy, xxxviii. 13. 6; Quintus Curtius, iii. 1. 1-5; Pliny, *Nat. Hist.* v. 106.

² See Homer, *Od.* v. 121-124; Horace, *Odes*, iii. 4. 70 sqq.

³ The same account of Orion's parentage was given by Hesiod, whom Pherecydes probably followed. See Eratosthenes, *Catasterism*. 32; Hyginus, *Astronom.* ii. 34.

⁴ Some thought that Orion waded through the sea (so Virgil, *Aen.* x. 763 sqq.), others that he walked on the top of it (so Eratosthenes, *Catasterism*. 32; Scholiast on Nicander, *Ther.* 15; Hyginus, *Astronom.* ii. 34).

⁵ As Side means "pomegranate" in Greek, it has been supposed that the marriage of Orion to Side is a mythical expression for the ripening of the pomegranate at the season when the constellation Orion is visible in the nightly sky. See W. Pape, *Wörterbuch der griechischen Eigennamen*³ (Brunswick, 1884), ii. 1383.

τὴν Οἰνοπίωνος ἐμνηστεύσατο. μεθύσας δὲ
 Οἰνοπίων αὐτὸν κοιμώμενον ἐτύφλωσε καὶ παρὰ
 τοῖς αἰγιαλοῖς ἔρριψεν. ὁ δὲ ἐπὶ τὸ <Ἡφαίστου>¹
 χαλκείον ἐλθὼν καὶ ἀρπάσας παῖδα ἓνα, ἐπὶ τῶν
 ὤμων ἐπιθέμενος ἐκέλευσε ποδηγεῖν πρὸς τὰς
 ἀνατολάς. ἐκεῖ δὲ παραγενόμενος ἀνέβλεψεν
 ἑξακεσθεῖς² ὑπὸ τῆς ἡλιακῆς ἀκτῖνος, καὶ διὰ
 4 ταχέων ἐπὶ τὸν Οἰνοπίωνα ἔσπευδεν. ἀλλὰ τῷ
 μὲν Ποσειδῶν ἡφαιστότευκτον ὑπὸ γῆν κατε-
 σκεύασεν οἶκον, Ὡρίωνος δ' Ὡὸς ἐρασθεῖσα
 ἤρπασε καὶ ἐκόμισεν εἰς Δῆλον· ἐποίει γὰρ αὐτὴν
 Ἀφροδίτῃ συνεχῶς ἐρᾶν, ὅτι Ἄρει συνευνάσθη.
 5 ὁ δ' Ὡρίων, ὡς μὲν ἔνιοι λέγουσιν, ἀνηρέθη
 δισκεύειν Ἀρτέμιν προκαλούμενος, ὡς δέ τινες,
 βιαζόμενος Ὡπιν μίαν τῶν ἐξ Ὑπερβορέων παρα-
 γενομένων παρθένων ὑπ' Ἀρτέμιδος ἐτοξεύθη.

¹ <Ἡφαίστου> a conjecture of Heyne, who proposed to read <εἰς Δῆμον> ἐπὶ τὸ χαλκείον <Ἡφαίστου>, comparing Eratosthenes, *Cataster.* 32.

² ἑξακεσθεῖς Hercher: ἐκκαεῖς MSS. and editors, including Wagner.

¹ This quaint story of Orion and Oenopion is told also by Eratosthenes, *Catasterism.* 32; the old Scholiast on Aratus, *Phaenomena*, 322, quoted in *Epicorum Graecorum Fragmenta*, ed. G. Kinkel, p. 89; the Scholiast on Nicander, *Ther.* 15; Hyginus, *Astronom.* ii. 34; Servius, on Virgil, *Aen.* x. 763; and the *First Vatican Mythographer*, 33 (*Scriptores rerum mythicarum Latini*, ed. G. H. Bode, vol. i. p. 12), except that this last writer substitutes Minos, king of Crete, for Oenopion. The name of the guide whom Orion took on his back to guide him to the sunrise was Cedalion (Lucian, *De domo*, 28; Eratosthenes, Scholiast on Aratus, and Hyginus, *ll.cc.*). Sophocles made the story the theme of a satyric drama called *Cedalion*, of which a few fragments have come down to us. See *Tragicorum Graecorum Frag-*

wooded Merope, daughter of Oenopion. But Oenopion made him drunk, put out his eyes as he slept, and cast him on the beach. But he went to the smithy of Hephaestus, and snatching up a lad set him on his shoulders and bade him lead him to the sunrise. Being come thither he was healed by the sun's rays, and having recovered his sight he hastened with all speed against Oenopion. But for him Poseidon had made ready a house under the earth constructed by Hephaestus.¹ And Dawn fell in love with Orion and carried him off and brought him to Delos; for Aphrodite caused Dawn to be perpetually in love, because she had bedded with Ares. But Orion was killed, as some say, for challenging Artemis to a match at quoits, but some say he was shot by Artemis for offering violence to Opis, one of the maidens who had come from the Hyperboreans.²

menta, ed. A. Nauck², pp. 202 *sq.*; *The Fragments of Sophocles*, ed. A. C. Pearson, vol. ii. pp. 8 *sqq.* Euripides represents the blinded Polymestor praying to the Sun to restore his sight (*Hecuba*, 1067 *sqq.*).

² Compare Scholiast on Homer, *Od.* v. 121, who calls the maiden Upis. According to another, and more generally received, account, Orion died of the bite of a scorpion, which Artemis sent against him because he had attempted her chastity. For this service the scorpion was raised to the rank of a constellation in the sky, and Orion attained to a like dignity. That is why the constellation Orion flies for ever from the constellation Scorpion round the sky. See Aratus, *Phaenomena*, 634 *sqq.*; Nicander, *Ther.* 13 *sqq.*; Eratosthenes, *Catasterism.* 32; Scholiast on Homer, *Il.* xviii. 486; Scholiast on Homer, *Od.* v. 121; Lactantius Placidus, on Statius, *Theb.* iii. 27; Scholiast on Caesar Germanicus, *Aratea*, p. 386, ed. Eyssenhardt, in his edition of Martianus Capella. The Scholiast on Homer, *Il.* xviii. 486, cites as his authority Euphorion, a grammarian and poet of the fourth century B.C.

Ποσειδῶν δὲ Ἀμφιτρίτην [τὴν Ὠκεανοῦ] γαμεῖ, καὶ αὐτῷ γίνεται Τρίτων καὶ Ῥόδη, ἣν Ἥλιος ἔγημε.

V. Πλούτων δὲ Περσεφόνης ἐρασθεὶς Διὸς συνεργούντος ἥρπασεν αὐτὴν κρύφα. Δημήτηρ δὲ μετὰ λαμπάδων νυκτός τε καὶ ἡμέρας κατὰ πᾶσαν τὴν γῆν ζητοῦσα περιήει· μαθοῦσα δὲ παρ' Ἑρμιονέων ὅτι Πλούτων αὐτὴν ἥρπασεν,

¹ Compare Hesiod, *Theog.* 930 *sqq.*

² Rhode, more commonly in the form Rhodos, is a personification of the island of Rhodes, which Pindar calls the Bride of the Sun (*Olymp.* vii. 14), because it was the great seat of the worship of the Sun in ancient Greece. A Rhodian inscription of about 220 B.C. records public prayers offered by the priests "to the Sun and Rhodos and all the other gods and goddesses and founders and heroes who have the city and the land of the Rhodians in their keeping." See P. Cauer, *Delectus Inscriptionum Graecarum*², p. 123, No. 181; Ch. Michel, *Recueil d'Inscriptions Grecques*, p. 24, No. 21; H. Collitz and F. Bechtel, *Sammlung der griechischen Dialekt-Inschriften*, vol. iii. p. 412, No. 3749. Every year the Rhodians threw into the sea a chariot and four horses for the use of the Sun, apparently supposing that after riding a whole year across the sky his old chariot and horses must be quite worn out. See *Festus*, s.v. "October equus," p. 181, ed. C. O. Müller.

³ This account of the rape of Persephone and Demeter's quest of her is based on the *Homeric Hymn to Demeter*. The opening passage, including the explanation of the Laughless Stone, is quoted verbally by Zenobius (*Cent.* i. 7) and the Scholiast on Aristophanes (*Knights*, 785), but without mention of their authority. For other accounts of the rape of Persephone and Demeter's quest of her, see Diodorus Siculus, v. 4. 1-3, v. 68. 2; Cicero, *In Verrem*, Act. II. lib. 4, cap. 48; Ovid, *Fasti*, iv. 419 *sqq.*; *id.* *Metamorph.* v. 346 *sqq.*; Hyginus, *Fab.* 146; Lactantius Placidus, on Statius, v. 347; *Scriptores rerum mythicarum Latini*, ed. G. H. Bode, vol. i. pp. 106-108 (Second Vatican Mythographer, 93-100). All these writers

Poseidon wedded Amphitrite, daughter of Ocean, and there were born to him Triton¹ and Rhode, who was married to the Sun.²

V. Pluto fell in love with Persephone and with the help of Zeus carried her off secretly.³ But Demeter went about seeking her all over the earth with torches by night and day, and learning from the people of Hermion that Pluto had carried her off,⁴

agree in mentioning Sicily as the scene of the rape of Persephone; Cicero and Ovid identify the place with Enna (Henna), of which Cicero gives a vivid description. The author of the *Homeric Hymn to Demeter* says (vv. 16 sq.) that the earth yawned "in the Nysian plain," but whether this was a real or a mythical place is doubtful. See T. W. Allen and E. E. Sikes, *The Homeric Hymns*, p. 4 (on *Hymn* i. 8). It was probably the luxuriant fertility of Sicily, and particularly the abundance of its corn, which led later writers to place the scene of the rape in that island. In Ovid's version of the visit of Demeter to Eleusis (*Fasti*, iv. 507 sqq.), Celeus is not the king of the place but a poor old peasant, who receives the disguised goddess in his humble cottage.

⁴ This visit paid by the mourning Demeter to Hermion, when she was searching for the lost Persephone, is not mentioned by the author of the *Homeric Hymn to Demeter*, nor, so far as I know, by any other ancient writer except Zenobius (*Cent.* i. 7) and the Scholiast on Aristophanes (*Knights*, 785), both of whom, however, merely copied Apollodorus without naming him. But compare Pausanias, ii. 35. 4-8, who mentions the sanctuary of Subterranean Demeter at Hermion, and describes the curious sacrificial ritual observed at it. At Hermion there was a chasm which was supposed to communicate with the infernal regions, and through which Hercules was said to have dragged up Cerberus (Pausanias, ii. 35. 10). The statement of Apollodorus in the present passage suggests that according to local tradition Pluto dragged down his bride to hell through the same chasm. So convinced were the good people of Hermion that they possessed a private entrance to the nether regions that they very thriftily abstained from the usual Greek practice of placing money in the mouths of their dead

ὀργιζομένη θεοῖς κατέλιπεν¹ οὐρανόν, εἰκασθεῖσα δὲ γυναικὶ ἦκεν εἰς Ἑλευσῖνα. καὶ πρῶτον μὲν ἐπὶ τὴν ἀπ' ἐκείνης κληθεῖσαν Ἀγέλαστον ἐκάθισε πέτραν παρὰ τὸ Καλλίχορον φρέαρ καλούμενον, ἔπειτα πρὸς Κελεὸν ἐλθοῦσα τὸν βασιλεύοντα τότε Ἑλευσινίων, ἔνδον οὐσῶν γυναικῶν, καὶ λεγουσῶν τούτων παρ' αὐτὰς καθέζεσθαι, γραῖά τις Ἰάμβη σκώψασα τὴν θεὸν ἐποίησε μειδιᾶσαι. διὰ τοῦτο ἐν τοῖς θεσμοφορίοις τὰς γυναῖκας σκώπτειν λέγουσιν.

Ὀντος δὲ τῇ τοῦ Κελεοῦ γυναικὶ Μετανείρα παιδίου, τοῦτο ἔτρεφεν ἡ Δημήτηρ παραλαβοῦσα· βουλομένη δὲ αὐτὸ ἀθάνατον ποιῆσαι, τὰς νύκτας εἰς πῦρ κατετίθει τὸ βρέφος καὶ περιήρει τὰς θνητὰς σάρκας αὐτοῦ. καθ' ἡμέραν δὲ παραδόξως αὐξανομένου τοῦ Δημοφῶντος (τοῦτο γὰρ ἦν

¹ κατέλιπεν Zenobius, *Cent.* i. 7, Scholiast on Aristophanes, *Knights*, 785 : ἀπέλιπεν A.

(Strabo, ix. 6. 12, p. 373). Apparently they thought that it would be a waste of money to pay Charon for ferrying them across to hell when they could get there for nothing from their own backdoor.

¹ Compare *Homeric Hymn to Demeter*, 98 sqq., who says that Demeter, sad at heart, sat down by the wayside at the Maiden's Well, under the shadow of an olive-tree. Later in the poem (vv. 270 sqq.) Demeter directs the people of Eleusis to build her a temple and altar "above Callichorum"—that is, the Well of the Fair Dances. Apollodorus identifies the well beside which Demeter sat down with the Well of the Fair Dances. But from Pausanias (i. 38. 6, i. 39. 1) we learn that the two wells were different and situated at some distance from each other, the Well of the Fair Dances being close to the Sanctuary of Demeter, and the Maiden's Well, or the Flowery Well, as Pausanias calls it, being outside Eleusis, on the road to Megara. In the course of the modern



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL

MEMBERSHIP

797,885 Books!

All you can read

for only

\$8.99/month

Continue

*Fair usage policy applies



ὄνομα τῷ παιδί) ἐπετήρησεν ἡ Πραξιθέα,¹ καὶ καταλαβοῦσα εἰς πῦρ ἐγκεκρυμμένον ἀνεβόησε· διόπερ τὸ μὲν βρέφος ὑπὸ τοῦ πυρὸς ἀνηλώθη,
 2 ἡ θεὰ δὲ αὐτὴν ἐξέφηνε. Τριπτολέμῳ δὲ τῷ πρεσβυτέρῳ τῶν Μετανείρας² παίδων δίφρον κατασκευάσασα πτηνῶν δρακόντων τὸν πυρὸν ἔδωκεν, ᾧ τὴν ὅλην οἰκουμένην δι' οὐρανοῦ αἰρόμενος κατέσπειρε. Πανύασις δὲ Τριπτόλεμον Ἐλευσῖνος λέγει· φησὶ γὰρ Δήμητρα πρὸς αὐτὸν ἐλθεῖν. Φερεκύδης δὲ φησιν αὐτὸν Ὠκεανοῦ καὶ Γῆς.

3 Διὸς δὲ Πλούτωνι τὴν Κόρην ἀναπέμψαι κελεύσαντος, ὁ Πλούτων, ἵνα μὴ πολὺν χρόνον παρὰ τῇ μητρὶ καταμείνῃ, ῥοιᾶς ἔδωκεν αὐτῇ φαγεῖν

¹ ἡ Πραξιθέα A, Bekker: Μετάνειρα, τί πράξει θεά Heyne, Westermann: Μετάνειρα, τί πράσσει ἡ θεά Müller: ἡ Μετάνειρα Hercher, Wagner.

² Μετανείρας Heyne, Westermann, Müller, Bekker, Hercher, Wagner: Πραξιθέας A.

¹ See Appendix, "Putting Children on the Fire."

² Compare Cornutus, *Theologiae Graecae Compendium*, 28. pp. 53 sq. ed. C. Lang; Ovid, *Fasti*, iv. 559 sqq.; *id. Tristia*, iii. 8. (9) 1 sq.; Hyginus, *Fab.* 147; *id. Astronom.* ii. 14; Servius, on Virgil, *Georg.* i. 19 and 163; Lactantius Placidus, on Statius, *Theb.* ii. 382; *Scriptores rerum mythicarum Latini*, ed. G. H. Bode, vol. i. pp. 3, 107 (First Vatican Mythographer, 8; Second Vatican Mythographer, 97). The dragon-car of Triptolemus was mentioned by Sophocles in his lost tragedy *Triptolemus*. See *Tragicorum Graecorum Fragmenta*, ed. A. Nauck², p. 262, frag. 539; *The Fragments of Sophocles*, ed. A. C. Pearson, vol. ii. p. 243, frag. 596. In Greek vase-paintings Triptolemus is often represented in his dragon-car. As to the representations of the car in ancient art, see Stephani, in *Compte Rendu* (St. Petersburg) for 1859, pp. 82 sqq.; my note on Pausanias, vii. 18. 3 (vol. iv. pp. 142 sq.); and especially

that was the child's name—grew marvellously by day, Praxithea watched, and discovering him buried in the fire she cried out; wherefore the babe was consumed by the fire and the goddess revealed herself.¹ But for Triptolemus, the elder of Metanira's children, she made a chariot of winged dragons, and gave him wheat, with which, wafted through the sky, he sowed the whole inhabited earth.² But Panyasis affirms that Triptolemus was a son of Eleusis, for he says that Demeter came to him. Pherecydes, however, says that he was a son of Ocean and Earth.³

But when Zeus ordered Pluto to send up the Maid, Pluto gave her a seed of a pomegranate to eat, in order that she might not tarry long with her mother.⁴

A. B. Cook, *Zeus*, i. (Cambridge, 1914), pp. 211 *sqq.*, who shows that on the earlier monuments Triptolemus is represented sitting on a simple wheel, which probably represents the sun. Apparently he was a mythical embodiment of the first sower. See *Spirits of the Corn and of the Wild*, i. 72 *sq.*

³ The accounts given of the parentage of Triptolemus were very various (Pausanias, i. 14. 2 *sq.*), which we need not wonder at when we remember that he was probably a purely mythical personage. As to Eleusis, the equally mythical hero who is said to have given his name to Eleusis, see Pausanias, viii. 38. 7. He is called Eleusinus by Hyginus (*Fab.* 147) and Servius (on Virgil, *Georg.* i. 19).

⁴ The Maid (Kore) is Persephone. As to her eating a seed or seeds of a pomegranate, see *Homeric Hymn to Demeter*, 371 *sqq.*, 411 *sqq.*; Ovid, *Metamorph.* v. 333 *sqq.*; *id.* *Fasti*, iv. 601 *sqq.*; Servius, on Virgil, *Georg.* i. 39 and *Aen.* iv. 462; Lactantius Placidus, on Statius, *Theb.* iii. 511; *Scriptores rerum mythicarum Latini*, ed. G. H. Bode, vol. i. pp. 3, 108 (First Vatican Mythographer, 7; Second Vatican Mythographer, 100). There is a widespread belief that if a living person visits the world of the dead and there partakes of food, he cannot return to the land of the living. Thus, the ancient Egyptians believed that, on his way to the spirit land, the soul of a dead person was met by a goddess (Hathor,

APOLLODORUS

κόκκον. ἡ δὲ οὐ προῖδομένη τὸ συμβησόμενον
κατηνάλωσεν αὐτόν. καταμαρτυρήσαντος δὲ
αὐτῆς Ἀσκαλάφου τοῦ Ἀχέροντος καὶ Γοργύρας,
τούτῳ μὲν Δημήτηρ ἐν Ἄϊδου βαρεῖαν ἐπέθηκε
πέτραν, Περσεφόνη δὲ καθ' ἕκαστον ἐνιαυτὸν τὸ
μὲν τρίτον μετὰ Πλούτωνος ἡναγκάσθη μένειν,
τὸ δὲ λοιπὸν παρὰ τοῖς θεοῖς.

Nouit, or Nit), who offered him fruits, bread, and water, and that, if he accepted them, he could return to earth no more. See G. Maspero, *Histoire Ancienne des Peuples de l'Orient Classiques, les Origines* (Paris, 1895), p. 184. Similarly, the natives of New Caledonia, in the South Pacific, say that when a man dies, messengers come from the other world to guide his soul through the air and over the sea to the spirit land. Arrived there, he is welcomed by the other souls and bidden to a banquet, where he is offered food, especially bananas. If he tastes them, his doom is fixed for ever: he cannot return to earth. See the missionary Gagnière, in *Annales de la Propagation de la Foi*, xxxii. (Lyons, 1860), pp. 439 sq. The Eastern Melanesians believe that living people can go down to the land of the dead and return alive to the upper world. Persons who have done so relate how in the nether world they were warned by friendly ghosts to eat nothing there. See R. H. Codrington, *The Melanesians* (Oxford, 1891), pp. 277, 286. Similar beliefs prevail and similar tales are told among the Maoris of New Zealand. For example, a woman who believed that she had died and passed to the spirit land, related on her return how there she met with her dead father, who said to her, "You must go back to the earth, for there is no one now left to take care of my grandchild. But remember, if you once eat food in this place, you can never more return to life; so beware not to taste anything offered to you." See E. Shortland, *Traditions and Superstitions of the New Zealanders* (London, 1856), pp. 150-152. Again, they tell of a great chief named Hutu, who performed the same perilous journey. On reaching the place of departed spirits he encountered a certain being called Hine nui te po, that is, Great Mother Night, of whom he inquired the way down to the nether world. She pointed it out to him and



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

HISTORY

Tens of thousands of important historical sources, many previously unobtainable, are now available for the first time with a Forgotten Books Full Membership.

Unlimited Access
\$8.99/month

Continue

*Fair usage policy applies



VI. Ἡερὶ μὲν οὖν Δήμητρος ταῦτα λέγεται·
Γῇ δὲ περὶ Τιτάνων ἀγανακτοῦσα γεννᾷ Γίγαντας
ἐξ Οὐρανοῦ, μεγέθει μὲν σωμάτων ἀνυπερβλή-
τους, δυνάμει δὲ ἀκαταγωνίστους, οἳ φοβεροὶ μὲν
ταῖς ὄψεσι κατεφαίνοντο, καθειμένοι βαθεῖαν
κόμην ἐκ κεφαλῆς καὶ γενείων, εἶχον δὲ τὰς
βάσεις φολίδας δρακόντων. ἐγένοντο δέ, ὥς μὲν
τινες λέγουσιν, ἐν Φλέγραις, ὥς δὲ ἄλλοι, ἐν
Παλλήνῃ. ἠκόντιζον δὲ εἰς οὐρανὸν¹ πέτρας καὶ
δρῦς ἡμμένας. διέφερον δὲ πάντων Πορφυρίων
τε καὶ Ἀλκυονεύς, ὃς δὴ καὶ ἀθάνατος ἦν ἐν ἧπερ
ἐγεννήθη γῇ μαχόμενος. οὗτος δὲ καὶ τὰς Ἥλιου
βόας ἐξ Ἐρυθείας ἤλασε. τοῖς δὲ θεοῖς λόγιον
ἦν ὑπὸ θεῶν μὲν μηδένα τῶν Γιγάντων ἀπολέσθαι
δύνασθαι, συμμαχοῦντος δὲ θνητοῦ τινος τελευ-
τήσειν. αἰσθομένη δὲ Γῇ τοῦτο ἐζήτει φάρμακον,
ἵνα μηδ' ὑπὸ θνητοῦ δυνηθῶσιν ἀπολέσθαι. Ζεὺς

¹ οὐρανὸν E : οὐρανοῦς A.

¹ According to Hesiod (*Theog.* 183 sqq.), Earth was im-
pregnated by the blood which dropped from heaven when
Cronus mutilated his father Sky (Uranus), and in due time
she gave birth to the giants. As to the battle of the gods
and giants, see J. Tzetzes, *Schol. on Lycophron*, 63; Horace,
Odes, iii. 4. 49 sqq.; Ovid, *Metamorph.* i. 150 sqq.; Claudian,
Gigantomachia; Sidonius Apollinaris, *Carm.* xii. 15 sqq., ed.
Baret; *Scriptores rerum mythicarum Latini*, ed. G. H.
Bode, vol. i. pp. 4, 92 (*First Vatican Mythographer*, 11;
Second Vatican Mythographer, 53). The account which
Apollodorus here gives of it is supplemented by the evidence
of the monuments, especially temple-sculptures and vase-
paintings. See Preller-Robert, *Griechische Mythologie*, i.
67 sqq. Compare M. Mayer, *Die Giganten und Titanen*,
(Berlin, 1887). The battle of the gods and the giants was
sculptured on the outside of the temple of Apollo at Delphi,
as we learn from the description of Euripides (*Ion*, 208

VI. Such is the legend of Demeter. But Earth, vexed on account of the Titans, brought forth the giants, whom she had by Sky.¹ These were matchless in the bulk of their bodies and invincible in their might; terrible of aspect did they appear, with long locks drooping from their head and chin, and with the scales of dragons for feet.² They were born, as some say, in Phlegrae, but according to others in Pallene.³ And they darted rocks and burning oaks at the sky. Surpassing all the rest were Porphyryon and Alcyoneus, who was even immortal so long as he fought in the land of his birth. He also drove away the cows of the Sun from Erythia. Now the gods had an oracle that none of the giants could perish at the hand of gods, but that with the help of a mortal they would be made an end of. Learning of this, Earth sought for a simple to prevent the giants from being destroyed even by

sqq.). On similar stories see Appendix, "War of Earth on Heaven."

² Compare Ovid, *Metamorph.* i. 184, *Tristia*, iv. 7. 17; Macrobius, *Sat.* i. 20. 9; Servius, on Virgil, *Aen.* iii. 578; Claudian, *Gigant.* 80 *sqq.*; *Scriptores rerum mythicarum Latini*, ed. G. H. Bode, vol. i. p. 92 (Second Vatican Mythographer, 53). Pausanias denied that the giants were serpent-footed (Pausanias, viii. 29. 3), but they are often so represented on the later monuments of antiquity. See Kuhnert, in W. H. Roscher's *Lexikon der griech. und röm. Mythologie*, i. 1664 *sqq.*; M. Mayer, *Die Giganten und Titanen*, pp. 274 *sqq.*

³ Phlegra is said to have been the old name of Pallene (Stephanus Byzantius, s.v. Φλέγρα). The scene of the battle of the gods and giants was laid in various places. See Diodorus Siculus, v. 71; Strabo, v. 4. 4 and 6, pp. 243, 245, vi. 3, 5, p. 281, vii. p. 330, frag. 25 and 27, x. 5. 16, p. 489, xi. 2. 10, p. 495; Pausanias, viii. 29. 1, with my note. Volcanic phenomena and the discovery of the fossil bones of large extinct animals seem to have been the principal sources of these tales.

δ' ἀπειπὼν φαίνειν Ἑοῖ τε καὶ Σελήνῃ καὶ Ἡλίῳ
τὸ μὲν φάρμακον αὐτὸς ἔτεμε¹ φθάσας, Ἡρακλέα
δὲ σύμμαχον δι' Ἀθηνᾶς ἐπεκαλέσατο. καὶ κεῖνος
πρῶτον μὲν ἐτόξευσεν Ἀλκυονέα· πίπτων δὲ ἐπὶ
τῆς γῆς μᾶλλον ἀνεθάλπετο· Ἀθηνᾶς δὲ ὑπο-
θεμένης ἔξω τῆς Παλλήνης² εἵλκυσεν αὐτόν.
² καὶ κεῖνος μὲν οὕτως ἐτελεύτα, Πορφυρίων δὲ
Ἡρακλεῖ κατὰ τὴν μάχην ἐφώρμησε καὶ Ἡρα.
Ζεὺς δὲ αὐτῷ πόθον Ἡρας ἐνέβαλεν, ἥτις καὶ
καταρρηγνύντος αὐτοῦ τοὺς πέπλους καὶ βιά-
ζεσθαι θέλοντος βοηθοὺς ἐπεκαλεῖτο· καὶ Διὸς
κεραυνώσαντος αὐτὸν Ἡρακλῆς τοξεύσας ἀπέκ-
τεινε. τῶν δὲ λοιπῶν Ἀπόλλων μὲν Ἐφιάλτου
τὸν ἀριστερόν ἐτόξευσεν ὀφθαλμόν, Ἡρακλῆς δὲ
τὸν δεξιόν· Εὐρυτον δὲ θυρσῷ Διόνυσος ἔκτεινε,
Κλυτίον δὲ δασὶν³ Ἐκάτη, Μίμαντα⁴ δὲ Ἡφαι-
στος βαλὼν μύδροις. Ἀθηνᾶ δὲ Ἐγκελάδῳ φεύ-
γοντι Σικελίαν ἐπέρριψε τὴν νῆσον, Πάλλαντος
δὲ τὴν δορὰν ἐκτεμοῦσα ταύτῃ κατὰ τὴν μάχην

¹ ἔτεμε E : ἔταμε A.

² Παλλήνης Heyne, Westermann, Müller, Bekker, Her-
cher, Wagner : σελήνης A.

³ δασὶν M. Mayer, *Die Giganten und Titanen* (Berlin,
1887), pp. 204 sq. : φασὶν A.

⁴ Μίμαντα M. Mayer, *op. cit.* pp. 204 sq. comparing Clau-
dian, *Gig.* 85, and Sidonius Apollinaris, *Carm.* xv. (Migne,
xii. Baret), 25 : μᾶλλον MSS. and editors, including Wagner.

¹ Compare Pindar, *Nem.* iv. 27 (43) sqq., *Isthm.* vi. 31 (45)
sqq. with the Scholia ; Tzetzes, *Schol. on Lycophron*, 63.
The Scholiast on Pindar, *Isthm.* vi. 32 (47), mentions, like
Apollodorus, that Alcyoneus had driven away the oxen of
the Sun. The reason why Hercules dragged the wounded



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL MEMBERSHIP

797,885 Books!

**All you can read
for only
\$8.99/month**

Continue

*Fair usage policy applies



τὸ ἴδιον ἐπέσκεπε σῶμα. Πολυβώτης δὲ διὰ τῆς θαλάσσης διωχθεὶς ὑπὸ τοῦ Ποσειδῶνος ἦκεν εἰς Κῶ. Ποσειδῶν δὲ τῆς νήσου μέρος ἀπορρήξας ἐπέρριψεν αὐτῷ, τὸ λεγόμενον Νίσυρον. Ἑρμῆς δὲ τὴν Ἄιδος κυνὴν ἔχων κατὰ τὴν μάχην Ἰππόλυτον ἀπέκτεινεν, Ἄρτεμις δὲ †Γρατίωνα,¹ μοῖραι δ' Ἄγριον καὶ Θόωνα χαλκείοις ῥοπάλοις μαχόμεναι² τοὺς δὲ ἄλλους κεραυνοῖς Ζεὺς βαλὼν διέφθειρε· πάντας δὲ Ἡρακλῆς ἀπολλυμένους ἐτόξευσεν.

3 Ὡς δ' ἐκράτησαν οἱ θεοὶ τῶν Γιγάντων, Γῇ μᾶλλον χολωθείσα μίγνυται Ταρτάρῳ, καὶ γεννᾷ Τυφῶνα ἐν Κιλικίᾳ,³ μεμιγμένην ἔχοντα φύσιν ἀνδρὸς καὶ θηρίου. οὗτος μὲν καὶ μεγέθει καὶ δυνάμει πάντων διήνεγκεν ὅσους ἐγέννησε Γῇ, ἣν δὲ αὐτῷ τὰ μὲν ἄχρι μηρῶν ἀπλετον μέγεθος ἀνδρόμορφον, ὥστε ὑπερέχειν μὲν πάντων τῶν ὀρῶν, ἡ δὲ κεφαλὴ πολλάκις καὶ τῶν ἄστρον ἔψαυε· χεῖρας δὲ εἶχε τὴν μὲν ἐπὶ τὴν ἐσπέραν ἐκτεινομένην τὴν δὲ ἐπὶ τὰς ἀνατολάς· ἐκ τούτων⁴

¹ †Γρατίωνα probably corrupt. Various emendations have been suggested, as Αἰγαίωνα (Heyne, M. Mayer, *op. cit.* pp. 201 sq.), Εὐρυτίωνα, Παίωνα (Hercher).

² μαχόμεναι Heyne, Westermann, M. Mayer, *op. cit.* p. 203: μαχομένας A: μαχομένους RR^a Heyne (in the text), Müller, Bekker, Hercher.

³ Κιλικία Heyne, Westermann, Müller, Bekker, Hercher: Σικελία A.

⁴ For ἐκ τούτων we should perhaps read ἐξ ὧμων or ἐκ τῶν ὧμων. See Hesiod, *Theog.* 824 sq. ἐκ δὲ οἱ ὧμων | ἦν ἑκατὸν κεφαλὰ ὄφιος, δεινοῖο δράκοντος. Compare M. Mayer, *op. cit.* p. 227.

¹ According to one account the Pallas whom Athena flayed, and whose skin she used as a covering, was her own father,

the fight.¹ Polybotes was chased through the sea by Poseidon and came to Cos ; and Poseidon, breaking off that piece of the island which is called Nisyrum, threw it on him.² And Hermes, wearing the helmet of Hades,³ slew Hippolytus in the fight, and Artemis slew Gration. And the Fates, fighting with brazen clubs, killed Agrius and Thoas. The other giants Zeus smote and destroyed with thunderbolts and all of them Hercules shot with arrows as they were dying.

When the gods had overcome the giants, Earth, still more enraged, had intercourse with Tartarus and brought forth Typhon in Cilicia,⁴ a hybrid between man and beast. In size and strength he surpassed all the offspring of Earth. As far as the thighs he was of human shape and of such prodigious bulk that he out-topped all the mountains, and his head often brushed the stars. One of his hands reached out to the west and the other to the east, and from

who had attempted her chastity. See Clement of Alexandria, *Protrept*, ii. 28, p. 24, ed. Potter ; Tzetzes, *Schol. on Lycophron*, 355 ; Cicero, *De natura deorum*, iii. 23. 59.

² Compare Strabo, x. 5. 16, p. 489.

³ The helmet of Hades was thought to render the wearer invisible. Compare Homer, *Iliad*, v. 844 sq. ; Hesiod, *Shield of Hercules*, 226 sq.

⁴ As to Typhon, or Typhoeus, as he is also called, who was especially associated with the famous Corycian cave in Cilicia, see Hesiod, *Theog.* 820 sqq. ; Pindar, *Pyth.* i. 15 sqq. ; Aeschylus, *Prometheus Vincit*, 351 sqq. ; Antoninus Liberalis, *Transform.* 28 ; Ovid, *Metamorph.* v. 321 sqq. ; Hyginus, *Fab.* 152 ; Mela, i. 76, ed. G. Parthey ; *Scriptores rerum mythicarum Latini*, ed. G. H. Bode, vol. i. pp. 4, 29, 92 (First Vatican Mythographer, 11 and 86 ; Second Vatican Mythographer, 53). As to the Corycian cave, see *Adonis, Attis, Osiris*, 3rd ed. i. 152 sqq. According to Hesiod (*Theog.* 821), Typhoeus was the youngest child of Earth.

δὲ ἐξεῖχον ἑκατὸν κεφαλαὶ δρακόντων. τὰ δὲ ἀπὸ μηρῶν σπείρας εἶχεν ὑπερμεγέθεις ἐχιδνῶν, ὧν ὅλκοι πρὸς αὐτὴν ἐκτεινόμενοι κορυφὴν συριγμὸν πολὺν ἐξίεσαν. πᾶν δὲ αὐτοῦ τὸ σῶμα κατεπτέρωτο, αὐχμηραὶ δὲ ἐκ κεφαλῆς καὶ γενύων τρίχες ἐξηνέμωντο, πῦρ δὲ ἐδέρκετο τοῖς ὄμμασι. τοιοῦτος ὢν ὁ Τυφὼν καὶ τηλικούτος ἡμμένας βάλλων πέτρας ἐπ' αὐτὸν τὸν οὐρανὸν μετὰ συριγμῶν ὁμοῦ καὶ βοῆς ἐφέρετο· πολλὴν δὲ ἐκ τοῦ στόματος πυρὸς ἐξέβρασσε ζάλην. θεοὶ δ' ὥς εἶδον αὐτὸν ἐπ' οὐρανὸν ὀρμώμενον, εἰς Αἴγυπτον φυγάδες ἐφέροντο, καὶ διωκόμενοι τὰς ἰδέας μετέβαλον¹ εἰς ζῶα. Ζεὺς δὲ πόρρω μὲν ὄντα Τυφῶνα ἔβαλλε κεραυνοῖς, πλησίον δὲ γενόμενον ἀδαμαντίνῃ κατέπληττεν² ἄρπη, καὶ φεύγοντα ἄχρι τοῦ Κασίου ὄρους συνεδίωξε· τοῦτο δὲ ὑπέρκειται Συρίας. κεῖθι δὲ αὐτὸν κατατετρωμένον ἰδὼν εἰς χεῖρας συνέβαλε. Τυφὼν δὲ ταῖς σπείραις περιπλεχθεὶς κατέσχευ αὐτόν, καὶ τὴν ἄρπην περιελόμενος τά τε τῶν χειρῶν καὶ ποδῶν διέτεμε νεῦρα, ἀράμενος δὲ ἐπὶ τῶν ὤμων διεκόμισεν αὐτὸν διὰ τῆς θαλάσσης εἰς Κιλικίαν³ καὶ παρελθὼν εἰς τὸ Κωρύκιον ἄντρον κατέθετο. ὁμοίως δὲ καὶ τὰ νεῦρα κρύψας ἐν ἄρκτου δορᾷ κεῖθι ἀπέθετο, καὶ κατέστησε φύλακα⁴ Δελφύνην δράκαιναν· ἡμίθηρ δὲ ἦν αὕτη ἢ κόρη. Ἑρμῆς δὲ

¹ μετέβαλον E: μετέβαλλον A.

² κατέπληττεν E: κατέπτησεν A: κατέπτησεν Heyne, Westermann, Müller: κατέπτηξεν Bekker: κατέπλησεν Hercher.

³ Κιλικίαν Heyne, Westermann, Müller, Bekker, Hercher, Wagner: Σικελίαν AE.

⁴ κατέστησε φύλακα E: κατέστησε A: <φύλακα> κατέστησε Bekker, Hercher.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

HISTORY

Tens of thousands of important historical sources, many previously unobtainable, are now available for the first time with a Forgotten Books Full Membership.

Unlimited Access
\$8.99/month

Continue

*Fair usage policy applies



καὶ Αἰγίπαν ἐκκλέψαντες τὰ νεῦρα ἤρμωσαν τῷ Διὶ λαθόντες. Ζεὺς δὲ τὴν ἰδίαν ἀνακομισάμενος ἰσχύν, ἐξαίφνης ἐξ οὐρανοῦ ἐπὶ πτηνῶν ὀχούμενος ἵππων ἄρματι, βάλλων κεραυνοῖς ἐπ' ὄρος ἐδίωξε Τυφῶνα τὸ λεγόμενον Νῦσαν, ὅπου μοῖραι αὐτὸν διωχθέντα ἠπάτησαν· πεισθεὶς γὰρ ὅτι ῥωσθήσεται μᾶλλον, ἐγέύσατο τῶν ἐφημέρων καρπῶν. διόπερ ἐπιδιωκόμενος αὐθις ἤκεν εἰς Θράκην, καὶ μαχόμενος περὶ τὸν Αἶμον ὅλα ἔβαλλεν ὄρη. τούτων δὲ ἐπ' αὐτὸν ὑπὸ τοῦ κεραυνοῦ πάλιν ὠθουμένων πολὺ ἐπὶ τοῦ ὄρους ἐξέκλυσεν αἷμα· καί φασιν ἐκ τούτου τὸ ὄρος κληθῆναι Αἶμον. φεύγειν δὲ ὀρμηθέντι αὐτῷ¹ διὰ τῆς Σικελικῆς θαλάσσης Ζεὺς ἐπέρριψεν Αἴτνην ὄρος ἐν Σικελίᾳ· τοῦτο δὲ ὑπερμέγεθές ἐστιν, ἐξ οὗ μέχρι δεῦρό φασιν ἀπὸ τῶν βληθέντων κεραυνῶν γίνεσθαι πυρὸς ἀναφυσθήματα. ἀλλὰ περὶ μὲν τούτων μέχρι τοῦ δεῦρο ἡμῖν λελέχθω.

VII. Προμηθεὺς δὲ ἐξ ὕδατος καὶ γῆς ἀνθρώπους πλάσας ἔδωκεν αὐτοῖς καὶ πῦρ, λάθρα Διὸς ἐν νάρθηκι κρύψας. ὥς δὲ ἦσθετο Ζεὺς, ἐπέταξεν

¹ ὀρμηθέντι αὐτῷ E : ὀρμηθέντος αὐτοῦ A.

¹ According to Nonnus (*Dionys.* i. 481 sqq.), it was Cadmus who, disguised as a shepherd, wheedled the severed sinews of Zeus out of Typhon by pretending that he wanted them for the strings of a lyre, on which he would play ravishing music to the monster. The barbarous and evidently very ancient story seems to be alluded to by no other Greek writers.

² This story of the deception practised by the *Fates* on Typhon seems to be otherwise unknown.

³ Haemus, from *haima* (blood); hence “the Bloody Mountain.” It is said that a city of Egypt received the same name for the same reason (Stephanus Byzantius, s.v. Ἡρώ).

and fitted them unobserved to Zeus.¹ And having recovered his strength Zeus suddenly from heaven, riding in a chariot of winged horses, pelted Typhon with thunderbolts and pursued him to the mountain called Nysa, where the Fates beguiled the fugitive; for he tasted of the ephemeral fruits in the persuasion that he would be strengthened thereby.² So being again pursued he came to Thrace, and in fighting at Mount Haemus he heaved whole mountains. But when these recoiled on him through the force of the thunderbolt, a stream of blood gushed out on the mountain, and they say that from that circumstance the mountain was called Haemus.³ And when he started to flee through the Sicilian sea, Zeus cast Mount Etna in Sicily upon him. That is a huge mountain, from which down to this day they say that blasts of fire issue from the thunderbolts that were thrown.⁴ So much for that subject.

VII. Prometheus moulded men out of water and earth⁵ and gave them also fire, which, unknown to Zeus, he had hidden in a stalk of fennel.⁶ But when

⁴ As to Typhon under Mount Etna see Aeschylus, *Prometheus Vinc-tus*, 363 sqq.; Pindar, *Pyth.* i. 17 (32) sqq.; Ovid, *Fasti*, iv. 491 sq., *Metamorph.* v. 352 sq.

⁵ As to the creation of the human race by Prometheus, compare Philemon in Stobaeus, *Florilegium*, ii. 27; Pausanias, x. 4. 4; Lucian, *Dialogi deorum*, i. 1; Libanius, *Orat.* xxv. 31, vol. ii. p. 552, ed. R. Foerster; Ovid, *Metamorph.* i. 82 sqq.; Juvenal, *Sat.* xiv. 35. It is to be observed that in the earliest versions of the legend (Hesiod, *Theog.* 510 sqq., *Works and Days*, 48 sqq.; Aeschylus, *Prometheus Vinc-tus*) Prometheus appears only as the benefactor, not the creator, of mankind.

⁶ Compare Hesiod, *Works and Days*, 50 sqq., *Theog.* 565 sqq.; Aeschylus, *Prometheus Vinc-tus*, 107 sqq.; Plato, *Protagoras*, 11, p. 321; Hyginus, *Fab.* 144; *id.* *Astronom.* ii. 15. According to Servius (on Virgil, *Ecl.* vi. 42), Prometheus

Ἡφαίστῳ τῷ Καυκάσῳ ὄρει τὸ σῶμα αὐτοῦ
προσηλωσαι· τοῦτο δὲ Σκυθικὸν ὄρος ἐστίν. ἐν
δὴ τούτῳ προσηλωθεὶς Προμηθεὺς πολλῶν ἐτῶν
ἀριθμὸν ἐδέδετο· καθ' ἐκάστην δὲ ἡμέραν ἀετὸς
ἐφιπτάμενος αὐτῷ τοὺς λοβοὺς ἐνέμετο τοῦ ἥπατος
αὐξανομένου¹ διὰ νυκτός. καὶ Προμηθεὺς μὲν
πυρὸς κλαπέντος δίκην ἔτινε ταύτην, μέχρις
Ἡρακλῆς αὐτὸν ὕστερον ἔλυσεν, ὡς ἐν τοῖς καθ'
Ἡρακλέα δηλώσομεν.

2 Προμηθέως δὲ παῖς Δευκαλίων ἐγένετο. οὗτος
βασιλεύων τῶν περὶ τὴν Φθίαν τόπων γαμει
Πύρραν τὴν Ἐπιμηθέως καὶ Πανδώρας, ἣν ἔπλα-
σαν θεοὶ πρώτην γυναῖκα. ἐπεὶ δὲ ἀφανίσαι Ζεὺς

¹ τοῦ ἥπατος αὐξανομένου Heyne, Hercher, Wagner: τῶν
ἡπάτων αὐξανομένων AE, Westermann, Müller, Bekker.

stole the fire by applying a torch to the sun's wheel. Stories of the original theft of fire are widespread among mankind. See Appendix, "Myths of the Origin of Fire." The plant (νάρθηξ) in which Prometheus is said to have carried the stolen fire is commonly identified with the giant fennel (*Ferula communis*). See L. Whibley, *Companion to Greek Studies*³ (Cambridge, 1916), p. 67. Tournefort found the plant growing abundantly in Skinosa, the ancient Schinussa, a small deserted island south of Naxos (Plin. *Nat. Hist.* iv. 68). He describes the stalk as about five feet high and three inches thick, with knots and branches at intervals of about ten inches, the whole being covered with a tolerably hard rind. "This stalk is filled with a white pith, which, being very dry, catches fire just like a wick; the fire keeps alight perfectly in the stalk and consumes the pith only gradually, without damaging the rind; hence people use this plant to carry fire from one place to another; our sailors laid in a supply of it. This custom is of great antiquity, and may serve to explain a passage in Hesiod, who, speaking of the fire which Prometheus stole from heaven, says that he carried it away in a stalk of fennel." He tells us, further, that the Greeks still call the plant *nartheca*. See P. de Tournefort,



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL

MEMBERSHIP

797,885 Books!

All you can read

for only

\$8.99/month

Continue

*Fair usage policy applies



τὸ χαλκοῦν ἠθέλησε¹ γένος, ὑποθεμένου Προμηθέως Δευκαλίων τεκτηνόμενος λάρνακα, καὶ τὰ ἐπιτήδεια ἐνθέμενος, εἰς ταύτην μετὰ Πύρρας εἰσέβη.² Ζεὺς δὲ πολὺν ὑετὸν ἀπ' οὐρανοῦ χέας τὰ πλεῖστα μέρη τῆς Ἑλλάδος κατέκλυσεν, ὥστε διαφθαρῆναι πάντας ἀνθρώπους, ὀλίγων χωρὶς οἱ συνέφυγον³ εἰς τὰ πλησίον ὑψηλὰ ὄρη. τότε δὲ καὶ τὰ κατὰ Θεσσαλίαν ὄρη διέστη, καὶ τὰ ἐκτὸς Ἰσθμοῦ καὶ Πελοποννήσου συνεχέθη⁴ πάντα. Δευκαλίων δὲ ἐν τῇ λάρνακι διὰ τῆς θαλάσσης φερόμενος <ἐφ'> ἡμέρας ἐννέα καὶ νύκτας <τὰς> ἴσας τῷ Παρνασσῷ προσίσχει, καὶ κεῖ τῶν ὄμβρων παῦλαν λαβόντων ἐκβὰς θύει Διὶ φυξίῳ. Ζεὺς δὲ πέμψας Ἑρμῆν πρὸς αὐτὸν ἐπέτρεψεν αἰρεῖσθαι⁵ ὅ τι βούλεται· ὁ δὲ αἰρεῖται ἀνθρώπους αὐτῷ γενέσθαι. καὶ Διὸς εἰπόντος ὑπὲρ κεφαλῆς ἔβαλλεν αἶρων λίθους, καὶ οὓς μὲν ἔβαλε Δευκαλίων, ἄνδρες ἐγένοντο, οὓς δὲ Πύρρα, γυναῖκες. ὅθεν καὶ λαοὶ μεταφορικῶς ὠνομάσθησαν ἀπὸ τοῦ λᾶας ὁ λίθος.

Γίνονται δὲ ἐκ Πύρρας Δευκαλίῳι παῖδες

ἠθέλησε E, Scholiast on Homer, *Il.* i. 126 (citing Apollodorus): ἤθελε A.

² εἰσέβη A: εἰσέδυ E: ἐνέβη Scholiast on Homer, *Il.* i. 126.

³ συνέφυγον E, Scholiast on Homer, *Il.* i. 126; συνεφύτων R^a: συνεφοίτων A.

⁴ συνεχέθη A, Westermann, Bekker: συνεχύθη Heyne, Müller, Hercher, Wagner. But the passive aorist συνεχέθη of χέω is recognized by the *Etymologicum Magnum*, s.v. χέω, p. 809, 46, and rightly defended by Lobeck, *Phrynichus*, pp. 731 sq.

⁵ αἰρεῖσθαι E: αἰτεῖσθαι A, Scholiast on Homer, *Il.* i. 126: ἐλέσθαι Hercher.

destroy the men of the Bronze Age, Deucalion by the advice of Prometheus constructed a chest,¹ and having stored it with provisions he embarked in it with Pyrrha. But Zeus by pouring heavy rain from heaven flooded the greater part of Greece, so that all men were destroyed, except a few who fled to the high mountains in the neighbourhood. It was then that the mountains in Thessaly parted, and that all the world outside the Isthmus and Peloponnesus was overwhelmed. But Deucalion, floating in the chest over the sea for nine days and as many nights, drifted to Parnassus, and there, when the rain ceased, he landed and sacrificed to Zeus, the god of Escape. And Zeus sent Hermes to him and allowed him to choose what he would, and he chose to get men. And at the bidding of Zeus he took up stones and threw them over his head, and the stones which Deucalion threw became men, and the stones which Pyrrha threw became women. Hence people were called metaphorically people (*laos*) from *laas*, "a stone."²

And Deucalion had children by Pyrrha, first

¹ As to Deucalion's flood, see Lucian, *De dea Syria*, 12 sq.; Ovid, *Metamorph.* i. 125-415; Hyginus, *Fab.* 153; Servius, on Virgil, *Eclog.* vi. 41; *Scriptores rerum mythicarum Latini*, ed. G. H. Bode, vol. i. pp. 57 sq., 99 (*First Vatican Mythographer*, 189; *Second Vatican Mythographer*, 73); *Folk-lore in the Old Testament*, i. 146 sqq. Another person who is said to have escaped alive from the flood was a certain Cerambus: the story ran that the nymphs wafted him aloft on wings over the Thessalian mountains. See Ovid, *Metamorph.* vii. 353 sqq.

² Compare Pindar, *Olymp.* ix. 41 sqq.; Hyginus, *Fab.* 153.

Ἕλληνα μὲν πρῶτος, ὃν ἐκ Διὸς γεγεννηῆσθαι¹
 <ένιοι> λέγουσι, <δεύτερος δέ>² Ἀμφικτύων ὁ
 μετὰ Κραναὸν βασιλεύσας τῆς Ἀττικῆς, θυγάτηρ
 3 δὲ Πρωτογένεια, ἐξ ἧς καὶ Διὸς Ἀέθλιος. Ἕλ-
 ληνος δὲ καὶ νύμφης Ὀρσηίδος³ Δῶρος Ξοῦθος
 Αἴολος. αὐτὸς μὲν οὖν ἀφ' αὐτοῦ τοὺς καλου-
 μένους Γραικοὺς προσηγόρευσε Ἕλληνας, τοῖς δὲ
 παῖσιν ἐμέρισε τὴν χώραν· καὶ Ξοῦθος μὲν λαβὼν
 τὴν Πελοπόννησον ἐκ Κρεούσης τῆς Ἐρεχθέως
 Ἀχαιοὺν ἐγέννησε καὶ Ἴωνα, ἀφ' ὧν Ἀχαιοὶ καὶ
 Ἴωνες καλοῦνται, Δῶρος δὲ τὴν πέραν χώραν
 Πελοποννήσου λαβὼν τοὺς κατοίκους ἀφ' ἑαυτοῦ
 Δωριεῖς ἐκάλεσε, Αἴολος δὲ βασιλεύων τῶν περὶ
 τὴν Θεσσαλίαν τόπων τοὺς ἐνοικοῦντας Αἰολεῖς
 προσηγόρευσε, καὶ γήμας Ἐναρέτην τὴν Δηιμάχου
 παῖδας μὲν ἐγέννησεν ἑπτὰ, Κρηθέα Σίσυφον
 Ἀθάμαντα Σαλμωνέα Δηϊόνα Μάγνητα Περιήρην,
 θυγατέρας δὲ πέντε, Κανάκην Ἀλκυόνην Πεισι-
 δίκην Καλύκην Περιμήδην.

Περιμήδης μὲν οὖν καὶ Ἀχελῷου Ἴπποδάμας
 καὶ Ὀρέστης, Πεισιδίκης δὲ καὶ Μυρμιδόνοιο
 4 Ἀντιφός καὶ Ἀκτωρ. Ἀλκυόνην δὲ Κῆρυξ ἔγημεν

¹ γεγεννηῆσθαι A, Scholiast on Homer, *Il.* xiii. 307 (citing Apollodorus): γεγενῆσθαι R^a.

² ένιοι . . . δεύτερος δέ in Scholiast on Homer, *l.c.*

³ ὀρσηίδος PR^c: Ὀρειάδος Heyne: Ὀθρηίδος Scholiast on Plato, *Sympos.* p. 208 D, Hercher.

¹ This passage as to the children of Deucalion is quoted by the Scholiast on Homer, *Iliad*, xiii. 307, who names Apollodorus as his authority.

² As to Hellen and his sons, see Strabo, viii. 7. 1, p. 383; Pausanias, vii. 1. 2; Conon, *Narrat.* 27. According to the Scholiast on Homer, *Iliad*, i. 2, Xuthus was a son of Aeolus.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

HISTORY

Tens of thousands of important historical sources, many previously unobtainable, are now available for the first time with a Forgotten Books Full Membership.

Unlimited Access
\$8.99/month

Continue

*Fair usage policy applies



Ἐωσφόρου παῖς. οὗτοι δὲ δι' ὑπερηφάνειαν ἀπώλοντο· ὁ μὲν γὰρ τὴν γυναῖκα ἔλεγεν Ἥραν, ἡ δὲ τὸν ἄνδρα Δία, Ζεὺς δὲ αὐτοὺς ἀπωρνέωσε, καὶ τὴν μὲν ἀλκυόνα ἐποίησε τὸν δὲ κήυκα.

Κανάκη δὲ ἐγέννησεν ἐκ Ποσειδῶνος Ὀπλέα καὶ Νιρέα καὶ Ἐπωπέα καὶ Ἀλωέα καὶ Τρίοπα. Ἀλωεὺς μὲν οὖν ἔγημεν Ἰφιμέδειαν τὴν Τρίοπος, ἣτις Ποσειδῶνος ἠράσθη, καὶ συνεχῶς φοιτῶσα ἐπὶ τὴν θάλασσαν, χερσὶν ἀρυομένη τὰ κύματα τοῖς κόλποις ἐνεφόρει. συνελθὼν δὲ αὐτῇ Ποσειδῶν δύο ἐγέννησε παῖδας, Ὠτον καὶ Ἐφιάλτην, τοὺς Ἀλωάδας λεγομένους. οὗτοι κατ' ἐνιαυτὸν ἠΰξανον πλάτος μὲν πηχυαῖον μῆκος δὲ ὀργυιαῖον· ἐννέα δὲ ἐτῶν γενόμενοι, καὶ τὸ μὲν πλάτος πηχῶν ἔχοντες ἐννέα τὸ δὲ μέγεθος ὀργυιῶν ἐννέα, πρὸς θεοὺς² μάχεσθαι διανοοῦντο, καὶ τὴν μὲν Ὀσσαν ἐπὶ τὸν Ὀλυμπον ἔθεσαν, ἐπὶ δὲ τὴν Ὀσσαν θέντες τὸ Πήλιον διὰ τῶν ὀρῶν τούτων ἠπείλουν εἰς οὐρανὸν ἀναβήσεσθαι, καὶ τὴν μὲν θάλασσαν χώσαντες τοῖς ὄρεσι ποιήσειν³ ἔλεγον ἠπειρον, τὴν δὲ γῆν θάλασσαν ἐμνῶντο δὲ Ἐφιάλτης μὲν Ἥραν Ὠτος δὲ Ἀρτεμιν. ἔδησαν δὲ καὶ Ἀρην.

¹ ἐγέννησεν Scaliger, Heyne (in text), Westermann, Müller, Bekker, Hercher, Wagner: ἐποίησεν A. Heyne conjectured ἐκύησεν. ² θεοὺς E: θεδν A.

³ ποιήσειν A: ἐκποιήσειν E, Wagner.

¹ Compare Scholiast on Aristophanes, *Birds*, 250; Schol. on Homer, *Il.* ix. 562; Eustathius on Homer, *l.c.* p. 776. The story may be a reminiscence of an ancient Greek custom, in accordance with which kings are said to have been regularly called Zeus. See J. Tzetzes, *Antehomerica*, 102 sq.; *id.*, *Chiliades*, i. 474; A. B. Cook, "The European Sky-god," *Folk-lore*, xv. (1904), pp. 299 sqq.

² Compare Lucian, *Halcyon*, 1; Schol. on Aristophanes, *Birds*, 250; Ovid, *Metamorph.* xi. 410 sqq., especially 710 sqq.;

These perished by reason of their pride ; for he said that his wife was Hera, and she said that her husband was Zeus.¹ But Zeus turned them into birds ; her he made a kingfisher (*alcyon*) and him a gannet (*ceyx*).²

Canace had by Poseidon Hoplaus and Nireus and Epopeus and Aloeus and Triops. Aloeus wedded Iphimedia, daughter of Triops ; but she fell in love with Poseidon, and often going to the sea she would draw up the waves with her hands and pour them into her lap. Poseidon met her and begat two sons, Otus and Ephialtes, who are called the Aloids.³ These grew every year a cubit in breadth and a fathom in height ; and when they were nine years old,⁴ being nine cubits broad and nine fathoms high, they resolved to fight against the gods, and they set Ossa on Olympus, and having set Pelion on Ossa they threatened by means of these mountains to ascend up to heaven, and they said that by filling up the sea with the mountains they would make it dry land, and the land they would make sea. And Ephialtes wooed Hera, and Otus wooed Artemis ; moreover they put Ares in bonds.⁵ However, Hermes Hyginus, *Fab.* 65. The identification of the sea-bird *ceyx* is doubtful. See D'Arcy Wentworth Thompson, *Glossary of Greek Birds* (Oxford, 1895), p. 81.

³ As to the Aloids, see Homer, *Od.* xi. 305 *sqq.* ; Virgil, *Aen.* vi. 582 *sqq.* ; Hyginus, *Fab.* 28.

⁴ This answers to the ἐννέωποι of Homer (*Od.* xi. 31), the meaning of which has been disputed. See Merry, on Homer, *Od.* x. 19. Hyginus (*Fab.* 28) understood ἐννέωποι in the same way as Apollodorus (" *cum essent annorum novem* ").

⁵ They are said to have imprisoned him for thirteen months in a brazen pot, from which he was rescued, in a state of great exhaustion, by the interposition of Hermes. See Homer, *Il.* v. 385 *sqq.* Compare my note, "Ares in the brazen pot," *The Classical Review*, ii. (1888) p. 222.

τοῦτον μὲν οὖν Ἑρμῆς ἐξέκλεψεν, ἀνείλε δὲ τοὺς
 Αλωάδας ἐν Νάξῳ Ἄρτεμις δι' ἀπάτης· ἀλλά-
 ξασα γὰρ τὴν ἰδέαν εἰς ἔλαφον διὰ μέσων¹ αὐτῶν
 ἐπήδησεν, οἱ δὲ βουλόμενοι εὐστοχῆσαι τοῦ
 θηρίου² ἐφ' ἑαυτοὺς ἠκόντισαν.

5 Καλύκης δὲ καὶ Ἀεθλίου παῖς Ἐνδυμίων γίνεται, ὅστις ἐκ Θεσσαλίας Αἰολέας ἀγαγὼν Ἥλιν
 ὥκισε. λέγουσι δὲ αὐτόν τινες ἐκ Διὸς γενέσθαι.
 τούτου κάλλει διενεγκόντος ἠράσθη Σελήνῃ, Ζεὺς
 δὲ αὐτῷ δίδωσιν ὃ βούλεται ἐλέσθαι· ὃ δὲ αἰρεῖται
 κοιμᾶσθαι διὰ παντὸς ἀθάνατος καὶ ἀγήρως μένων.

6 Ἐνδυμίωνος δὲ καὶ νηίδος νύμφης,³ ἥ ὥς τινες
 Ἰφιανάσσης, Αἰτωλός, ὃς ἀποκτείνας Ἀπὶν τὸν
 Φορωνέως καὶ φυγὼν εἰς τὴν Κουρήτιδα χώραν,
 κτείνας τοὺς ὑποδεξαμένους Φθίας καὶ Ἀπόλ-
 λωνος υἱούς, Δῶρον καὶ Λαόδοκον καὶ Πολυποίτην,
 ἀφ' ἑαυτοῦ τὴν χώραν Αἰτωλίαν ἐκάλεσεν.

7 Αἰτωλοῦ δὲ καὶ Προνόης τῆς Φόρβου Πλευρῶν
 καὶ Καλυδῶν ἐγένοντο, ἀφ' ὧν αἱ ἐν Αἰτωλίᾳ
 πόλεις ὠνομάσθησαν· Πλευρῶν μὲν οὖν γήμας
 Ξανθίππην τὴν Δώρου παιῖδα ἐγέννησεν Ἀγήνορα,
 θυγατέρας δὲ Στερόπην καὶ Στρατονίκην καὶ Λαο-
 φόντην.⁴ Καλυδῶνος δὲ καὶ Αἰολίας τῆς Ἀμυ-
 θάονος Ἐπικάστη <καὶ> Πρωτογένεια, ἐξ ἧς καὶ
 Ἄρεος Ὀξύλος. Ἀγήνωρ δὲ ὁ Πλευρῶνος γήμας
 Ἐπικάστην τὴν Καλυδῶνος ἐγέννησε Πορθίανα

¹ μέσων ER^a, Hercher, Wagner: μέσον A: μέσου Heyne, Westermann, Müller, Bekker.

² τοῦ θηρίου Heyne, Hercher, Wagner: τὸ θηρίον AE, Westermann, Müller, Bekker.

³ νηίδος νύμφης Hercher, Wagner: σηίδος R^a: σηίδος νύμ-
 φης ἢ νηίδος A.

⁴ Λαοφόντην Heyne: Λεοφόντην A: Λεωφόντην Hercher.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL MEMBERSHIP

797,885 Books!

**All you can read
for only
\$8.99/month**

Continue

*Fair usage policy applies



καὶ Δημονίκην, ἥς καὶ Ἄρεος Εὐήνος Μῶλος Πύλος Θεστίος.

8 Εὐήνος μὲν οὖν ἐγέννησε Μάρπησσαν, ἣν Ἀπόλλωνος μνηστευομένου Ἴδας ὁ Ἀφάρεως ἥρπασε, λαβὼν παρὰ Ποσειδῶνος ἄρμα ὑπόπτερον. διώκων δὲ Εὐήνος ἐφ' ἄρματος ἐπὶ τὸν Λυκόρμαν ἦλθε ποταμόν, καταλαβεῖν δ' οὐ δυνάμενος τοὺς μὲν ἵππους ἀπέσφαξεν, ἑαυτὸν δ' εἰς τὸν ποταμόν ἔβαλε· καὶ καλεῖται Εὐήνος ὁ
9 ποταμὸς ἀπ' ἐκείνου. Ἴδας δὲ εἰς Μεσσήνην παραγίνεται, καὶ αὐτῷ ὁ Ἀπόλλων περιτυχὼν ἀφαιρεῖται τὴν κόρην. μαχομένων δὲ αὐτῶν περὶ τῶν τῆς παιδὸς γάμων, Ζεὺς διαλύσας ἐπέτρεψεν αὐτῇ τῇ παρθένῳ ἐλέσθαι ὅποτέρῳ βούλεται συνοικεῖν· ἣ δὲ δείσασα, ὥς ἂν μὴ γηρῶσαν αὐτὴν Ἀπόλλων καταλίπη, τὸν Ἴδαν εἴλετο ἄνδρα.

0 Θεστίῳ δὲ ἐξ Εὐρυθέμιδος τῆς Κλεοβοίας ἐγένοντο θυγατέρες μὲν Ἀλθαία Λήδα Ὑπερμνήστρα, ἄρρενες δὲ Ἴφικλος Εὐίππος Πλήξιππος Εὐρύπυλος.

Πορθάονος δὲ καὶ Εὐρύτης <τῆς> Ἴπποδάμαντος ἐγένοντο παῖδες Οἶνεὺς Ἀγριος Ἀλκάθοος Μέλας Λευκωπεύς, θυγάτηρ δὲ Στερόπη, ἐξ ἥς καὶ Ἀχελώου Σειρῆνας γενέσθαι λέγουσιν.

VIII. Οἶνεὺς δὲ βασιλεύων Καλυδῶνος παρὰ

¹ As to Evenus and Marpessa, see Scholiast on Homer, *Iliad*, ix. 557; Eustathius, on Homer, *l.c.* p. 776; Plutarch, *Parallela*, 40; Hyginus, *Fab.* 242 (who calls Evenus a son of Hercules). According to the first two of these writers, Evenus, like Oenomaus, used to set his daughter's suitors to run a chariot race with him, promising to bestow her on the winner; but he cut off the heads of his vanquished competitors and nailed them to the walls of his house. This seems

Demonice, who had Evenus, Molus, Pylus, and Thestius by Ares.

Evenus begat Marpessa, who was wooed by Apollo, but Idas, son of Aphareus, carried her off in a winged chariot which he received from Poseidon.¹ Pursuing him in a chariot, Evenus came to the river Lycormas, but when he could not catch him he slaughtered his horses and threw himself into the river, and the river is called Evenus after him. But Idas came to Messene, and Apollo, falling in with him, would have robbed him of the damsel. As they fought for the girl's hand, Zeus parted them and allowed the maiden herself to choose which of the two she would marry; and she, because she feared that Apollo might desert her in her old age, chose Idas for her husband.²

Thestius had daughters and sons by Eurythemis, daughter of Cleoboea: the daughters were Althaea, Leda,³ Hypermnestra, and the males were Iphiclus, Evippus, Plexippus, and Eurypylus.

Porthaon and Euryte, daughter of Hippodamas, had sons, Oeneus, Agrius, Alcathous, Melas, Leucopeus, and a daughter Sterope, who is said to have been the mother of the Sirens by Achelous.

VIII. Reigning over Calydon, Oeneus was the to be the version of the story which Apollodorus had before him, though he has abridged it.

² Compare Scholiast on Homer, *Iliad*, ix. 557 (who cites Simonides); Eustathius, on Homer, *l.c.* p. 776; Tzetzes, *Schol. on Lycophron*, 561; Pausanias, v. 18. 2.

³ Pausanias (iii. 13. 8) agrees with Apollodorus in saying that Leda was the daughter of Thestius, who was a son of Agenor, who was a son of Pleuron; and he cites the epic poem of Areus as his authority for the genealogy.

Διονύσου φυτὸν ἀμπέλου πρῶτος¹ ἔλαβε. γήμας δὲ Ἀλθαίαν τὴν Θεστίου γεννᾷ Τοξέα, ὃν αὐτὸς ἔκτεινεν ὑπερπηδήσαντα τὴν τάφρον, καὶ παρὰ τοῦτον Θυρέα καὶ Κλύμενον,² καὶ θυγατέρα Γόργην, ἣν Ἀνδραίμων ἔγημε, καὶ Δηιάνειραν, ἣν Ἀλθαίαν λέγουσιν ἐκ Διονύσου γεννῆσαι. αὕτη δ' ἡνιόχει καὶ τὰ κατὰ πόλεμον ἥσκει, καὶ περὶ τῶν γάμων αὐτῆς Ἡρακλῆς πρὸς Ἀχελῶον ἐπά-
2 λαισεν. ἐγέννησε δὲ Ἀλθαία παῖδα ἐξ Οἰνέως Μελέαγρον, ὃν ἐξ Ἀρεος γεγεννησθαί φασι. τούτου δ' ὄντος ἡμερῶν ἑπτὰ παραγενομένας τὰς μοίρας φασὶν εἰπεῖν, <ὅτι>³ τότε τελευτήσῃ Μελέαγρος,⁴ ὅταν ὁ καιόμενος ἐπὶ τῆς ἐσχάρας δαλὸς κατακαῇ. τοῦτο ἀκούσασα τὸν δαλὸν ἀνείλετο Ἀλθαία καὶ κατέθετο εἰς λάρνακα. Μελέαγρος δὲ ἀνὴρ ἄτρωτος καὶ γενναῖος γενόμενος τόνδε τὸν τρόπον ἐτελεύτησεν. ἐτησίων καρπῶν ἐν τῇ χώρᾳ γενομένων τὰς ἀπαρχὰς

¹ πρῶτος ER^a: πρῶτα A.

² Κλύμενον Bekker, Wagner (misprint).

³ ὅτι omitted in AE, but inserted by Diodorus Siculus in the parallel passage, iv. 34. 6.

⁴ τελευτήσῃ Μελέαγρος AE, Zenobius, *Cent.* v. 33: τελευτήσῃν Μελέαγρον LN.

¹ Compare Hyginus, *Fab.* 129.

² So Romulus is said to have killed Remus for leaping over the rising wall of Rome (Livy, i. 7. 2).

³ See Apollodorus, ii. 7. 5, with the note.

⁴ The whole of the following account of the life and death of Meleager is quoted, with a few verbal changes and omissions, by Zenobius (*Cent.* v. 33). The story is told by Bacchylides (*Epinic.* v. 93 sqq.) and, though without any express mention of the burning brand or of Meleager's death, by Homer (*Iliad*, ix. 529–599). Compare Diodorus Siculus, iv. 34; Ovid, *Metamorph.* viii. 270 sqq.;



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

HISTORY

Tens of thousands of important historical sources, many previously unobtainable, are now available for the first time with a Forgotten Books Full Membership.

Unlimited Access
\$8.99/month

Continue

*Fair usage policy applies



Οἶνεὺς θεοῖς πᾶσι θύων μόνης Ἀρτέμιδος ἐξελά-
θετο. ἡ δὲ μηνίσασα κάπρον ἐφῆκεν ἕξοχον
μεγέθει τε καὶ ῥώμῃ, ὅς τήν τε γῆν ἄσπορον
ἐτίθει καὶ τὰ βοσκήματα καὶ τοὺς ἐντυγχάνοντας
διέφθειρεν. ἐπὶ τοῦτον τὸν κάπρον τοὺς ἀρίστους
ἐκ τῆς Ἑλλάδος πάντας συνεκάλεσε, καὶ τῷ
κτείναντι τὸν θῆρα τὴν δорὰν δώσειν ἀριστεῖον
ἐπηγγείλατο. οἱ δὲ συνελθόντες ἐπὶ τὴν τοῦ
κάπρου θήραν ἦσαν οἶδε· Μελέαγρος Οἰνέως,
Δρύας¹ Ἄρεος, ἐκ Καλυδῶνος οὔτοι, Ἰδας καὶ
Λυγκεὺς Ἀφαρέως ἐκ Μεσσήνης, Κάστωρ καὶ
Πολυδεύκης Διὸς καὶ Λήδας ἐκ Λακεδαίμονος,
Θησεὺς Αἰγέως ἐξ Ἀθηνῶν, Ἀδμητος Φέρητος
ἐκ Φερῶν, Ἀγκαῖος <καὶ> Κηφεὺς Λυκούργου ἐξ
Ἀρκαδίας, Ἰάσων Αἴσονος ἐξ Ἰωλκοῦ, Ἰφικλῆς
Ἀμφιτρύωνος ἐκ Θηβῶν, Πειρίθους Ἰξίονος ἐκ
Λαρίσης, Πηλεὺς Αἰακοῦ ἐκ Φθίας, Τελαμῶν
Αἰακοῦ ἐκ Σαλαμῖνος, Εὐρυτίων Ἀκτορος ἐκ
Φθίας, Ἀταλάντη Σχοινέως ἐξ Ἀρκαδίας, Ἀμ-
φιάραος Οἰκλέους² ἐξ Ἀργούς· μετὰ τούτων
καὶ οἱ Θεστίου παῖδες. συνελθόντας δὲ αὐτοὺς
Οἶνεὺς ἐπὶ ἐννέα ἡμέρας ἐξένισε· τῇ δεκάτῃ δὲ
Κηφέως καὶ Ἀγκαίου καὶ τινων ἄλλων ἀπαξιούν-
των μετὰ γυναικὸς ἐπὶ τὴν θήραν³ ἐξιέναι,
Μελέαγρος ἔχων γυναῖκα Κλεοπάτραν τὴν Ἰδα
καὶ Μαρπήσσης θυγατέρα, βουλόμενος δὲ καὶ ἐξ
Ἀταλάντης τεκνοποιήσασθαι, συνηνάγκασεν αὐ-
τοὺς ἐπὶ τὴν θήραν μετὰ ταύτης ἐξιέναι. περι-

¹ Δρύας Aegius: πύμας A.

² Οἰκλέους Heyne, Westernmann, Müller, Bekker, Hercher, Wagner: ἰοκλέους A. Compare A. C. Pearson, *The Fragments of Sophocles*, vol. ii. p. 119.

³ τὴν θήραν A: τὸν κάπρον E.

the annual crops of the country to all the gods Oeneus forgot Artemis alone. But she in her wrath sent a boar of extraordinary size and strength, which prevented the land from being sown and destroyed the cattle and the people that fell in with it. To attack this boar Oeneus called together all the noblest men of Greece, and promised that to him who should kill the beast he would give the skin as a prize. Now the men who assembled to hunt the boar were these¹:—Meleager, son of Oeneus; Dryas, son of Ares; these came from Calydon; Idas and Lynceus, sons of Aphareus, from Messene; Castor and Pollux, sons of Zeus and Leda, from Lacedaemon; Theseus, son of Aegeus, from Athens; Admetus, son of Pheres, from Pherae; Ancaeus and Cepheus, sons of Lycurgus, from Arcadia; Jason, son of Aeson, from Iolcus; Iphicles, son of Amphitryon, from Thebes; Pirithous, son of Ixion, from Larissa; Peleus, son of Aeacus, from Phthia; Telamon, son of Aeacus, from Salamis; Eurytion, son of Actor, from Phthia; Atalanta, daughter of Schoeneus, from Arcadia; Amphiaraus, son of Oicles, from Argos. With them came also the sons of Thestius. And when they were assembled, Oeneus entertained them for nine days; but on the tenth, when Cepheus and Ancaeus and some others disdained to go a-hunting with a woman, Meleager compelled them to follow the chase with her, for he desired to have a child also by Atalanta, though he had to wife Cleopatra, daughter of Idas and Marpessa. When they surrounded the

¹ For lists of the heroes who hunted the Calydonian boar, see Ovid, *Metamorph.* viii. 299 *sqq.*; Hyginus, *Fab.* 173.

στάντων δὲ αὐτῶν τὸν κάπρον, Ὑλεὺς¹ μὲν καὶ Ἀγκαῖος ὑπὸ τοῦ θηρὸς διεφθάρησαν, Εὐρυτίωνα δὲ Πηλεὺς ἄκων κατηκόντισε. τὸν δὲ κάπρον πρώτη μὲν Ἀταλάντη εἰς τὰ νῶτα ἐτόξευσε, δεύτερος δὲ Ἀμφιάραος εἰς τὸν ὀφθαλμόν. Μελέαγρος δὲ αὐτὸν εἰς τὸν κενεῶνα πλήξας ἀπέκτεινε, καὶ λαβὼν τὸ δέρας ἔδωκεν Ἀταλάντη. οἱ δὲ Θεστίου παῖδες, ἀδοξοῦντες εἰ παρόντων ἀνδρῶν γυνὴ τὰ ἀριστεῖα λήψεται, τὸ δέρας αὐτῆς² ἀφείλοντο, κατὰ γένος αὐτοῖς προσήκειν λέγοντες, εἰ Μελέαγρος λαμβάνειν μὴ προαιροῖτο. 3 ὀργισθεὶς δὲ Μελέαγρος τοὺς μὲν Θεστίου παῖδας ἀπέκτεινε, τὸ δὲ δέρας ἔδωκε τῇ Ἀταλάντη. Ἀλθαία δὲ λυπηθεῖσα ἐπὶ τῇ τῶν ἀδελφῶν ἀπωλείᾳ τὸν δαλὸν ἤψε, καὶ ὁ Μελέαγρος ἐξαίφνης ἀπέθανεν.

Οἱ δὲ φασιν οὐχ οὕτω Μελέαγρον τελευτῆσαι, ἀμφισβητούντων δὲ τῆς δορᾶς³ τῶν Θεστίου παίδων ὥς Ἰφίκλου πρώτου βαλόντος, Κούρησι καὶ Καλυδωνίοις πόλεμον ἐνστήναι, ἐξελθόντος δὲ Μελεάγρου καὶ τινὰς τῶν Θεστίου παίδων φονεύσαντος Ἀλθαίαν ἀράσασθαι κατ' αὐτοῦ. τὸν δὲ ὀργιζόμενον οἵκοι μένειν. ἤδη δὲ τῶν πολεμίων τοῖς τείχεσι προσπελαζόντων καὶ τῶν πολιτῶν ἀξιούντων μεθ' ἱκετηρίας βοηθεῖν, μόλις πεισθέντα ὑπὸ τῆς γυναικὸς ἐξελθεῖν, καὶ τοὺς λοιποὺς

¹ Ὑλεὺς Aegius: πύλος A.

² αὐτῆς Wagner (comparing Scholiast on Aristophanes, *Frogs*, 1238, and Zenobius, *Cent.* v. 33): αὐτῇ A: αὐτοὶ E: αὐτὴν Hercher.

³ δορᾶς Frazer (for δορά compare i. 6. 2 and 3, ii. 1. 2, ii. 4. 10, ii. 5. 1): τῆς θήρας E, Wagner: τῆς θήρας φασὶ A, Bekker: τοῦ θηρὸς φασὶ Heyne, Muller: τοῦ θηρὸς Westermann. Hercher omits τῆς θήρας φασὶν.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL

MEMBERSHIP

797,885 Books!

All you can read

for only

\$8.99/month

Continue

*Fair usage policy applies



κτείναντα τῶν Θεστίου παίδων ἀποθανεῖν μαχόμενον. μετὰ δὲ τὸν Μελεάγρου θάνατον Ἀλθαία καὶ Κλεοπάτρα ἑαυτὰς ἀνήρτησαν, αἱ δὲ θρηνοῦσαι τὸν νεκρὸν γυναῖκες ἀπωρνεώθησαν.

- 4 Ἀλθαίας δὲ ἀποθανούσης ἔγημεν Οἶνεὺς Περίβοιαν τὴν Ἰππονόου. ταύτην δὲ ὁ μὲν γράψας τὴν Θηβαΐδα πολεμηθείσης Ὠλένου λέγει λαβεῖν Οἶνέα γέρας, Ἡσίοδος δὲ ἐξ Ὠλένου τῆς Ἀχαΐας, ἐφθαρμένην ὑπὸ Ἰπποστράτου τοῦ Ἀμαρυγκέως, Ἰππόνουν τὸν πατέρα πέμψαι πρὸς Οἶνέα πόρρω τῆς Ἑλλάδος ὄντα, ἐντειλάμενον ἀποκτεῖναι.¹
- 5 εἰσὶ δὲ οἱ λέγοντες Ἰππόνουν ἐπιγνόντα τὴν ἰδίαν θυγατέρα ἐφθαρμένην ὑπὸ Οἶνέως, ἔγκυον αὐτὴν πρὸς τοῦτον ἀποπέμψαι. ἐγεννήθη δὲ ἐκ ταύτης Οἶνεί Τυδεύς. Πείσανδρος δὲ αὐτὸν ἐκ Γόργης γενέσθαι λέγει· τῆς γὰρ θυγατρὸς Οἶνέα κατὰ τὴν βούλησιν Διὸς ἐρασθῆναι.

Τυδεὺς δὲ ἀνὴρ γενόμενος γενναῖος ἐφυγαδεύθη, κτείνας, ὥς μὲν τινες λέγουσιν, ἀδελφὸν Οἶνέως Ἀλκάθοον, ὥς δὲ ὁ τὴν Ἀλκμαιωνίδα γεγραφώς, τοὺς Μέλανος παῖδας ἐπιβουλεύοντας Οἶνεί, Φηνέα

¹ ἀποκτεῖναι Faber, Heyne, Westermann, Bekker, Hercher, Wagner : ἀποστεῖλαι A.

¹ The birds called in Greek *meleagrides*, guinea-fowl (*Numida* sp.). See Antoninus Liberalis, *Transform.* 2; Aelian, *De natura animalium*, iv. 42; Ovid, *Metamorph.* viii. 533–546; Hyginus, *Fab.* 174; Pliny, *Nat. Hist.* x. 74, xxxvii. 40. Worshippers of Artemis strictly abstained from eating the bird; the reason of the abstention was known to the natives of Leros, one of the Sporades (Aelian, *l.c.*). The birds were kept in the sanctuary of the Maiden (Artemis?) in that island, and were tended by the priests (Athenaeus, xiv. 71, p. 655 c). It is said that it was Artemis who turned

the sons of Thestius, he himself fell fighting. After the death of Meleager, Althaea and Cleopatra hanged themselves, and the women who mourned the dead man were turned into birds.¹

After Althaea's death Oeneus married Periboea, daughter of Hipponous. The author of the *Thebaid* says that when Olenus was sacked, Oeneus received Periboea as a gift of honour; but Hesiod says that she was seduced by Hippostratus, son of Amarynceus, and that her father Hipponous sent her away from Olenus in Achaia to Oeneus, because he dwelt far from Greece, with an injunction to put her to death.² However, some say that Hipponous discovered that his daughter had been debauched by Oeneus, and therefore he sent her away to him when she was with child. By her Oeneus begat Tydeus. But Pisander says that the mother of Tydeus was Gorge, for Zeus willed it that Oeneus should fall in love with his own daughter.³

When Tydeus had grown to be a gallant man he was banished for killing, as some say, Alcathous, brother of Oeneus; but according to the author of the *Alcmaeonid* his victims were the sons of Melas who had plotted against Oeneus, their names being

the sisters of Meleager into birds by touching them with a rod, after which she transferred them to the island of Leros (Antoninus Liberalis, *l.c.*) On the birds see D'Arcy Wentworth Thompson, *Glossary of Greek Birds* (Oxford, 1895), pp. 114 *sq.*

² Compare Diodorus Siculus, iv. 35. 1 *sq.*, according to whom Periboea alleged that she was with child by Ares. Sophocles wrote a tragedy on the subject; a few fragments of it remain (*The Fragments of Sophocles*, ed. A. C. Pearson, i. 216 *sqq.*).

³ Gorge was a daughter of Oeneus. See above, i. 8. 1; Pausanias, x. 38. 5.

Εὐρύαλον Ὑπέρλαον Ἀντίοχον Εὐμήδην Στέρνοπα
Ξάνθιππον Σθενέλαον, ὥς δὲ Φερεκύδης φησὶν,
Ὡλενίαν ἀδελφὸν ἴδιον. Ἀγρίου δὲ δίκας ἐπά-
γοντος αὐτῷ φυγὼν εἰς Ἄργος ἦκε πρὸς Ἀδρασ-
τον, καὶ τὴν τούτου γήμας θυγατέρα Δηιπύλην
ἐγέννησε Διομήδην.

Τυδεὺς μὲν οὖν ἐπὶ Θήβας μετ' Ἀδράστου
στρατευσάμενος ὑπὸ Μελανίππου τρωθεὶς ἀπέ-
6 θανεν· οἱ δὲ Ἀγρίου παῖδες, Θερσίτης Ὀγχηστὸς
Πρόθοος Κελεύτωρ Λυκωπεὺς Μελάνιππος, ἀφε-
λόμενοι τὴν Οἰνέως βασιλείαν τῷ πατρὶ ἔδοσαν,
καὶ προσέτι ζῶντα τὸν Οἰνέα καθείρξαντες ἠκί-
ζοντο. ὕστερον δὲ Διομήδης ἐξ Ἄργους παρα-
γενόμενος μετ' Ἀλκμαίωνος¹ κρύφα τοὺς μὲν
Ἀγρίου παῖδας, χωρὶς Ὀγχηστοῦ καὶ Θερσίτου,
πάντας ἀπέκτεινεν (οὗτοι γὰρ φθάσαντες εἰς
Πελοπόννησον ἔφυγον), τὴν δὲ βασιλείαν, ἐπειδὴ
γηραιὸς ἦν ὁ Οἰνεύς, Ἀνδραίμονι τῷ τὴν θυγατέρα
τοῦ Οἰνέως γήμαντι δέδωκε, τὸν δὲ Οἰνέα εἰς
Πελοπόννησον ἤγεν. οἱ δὲ διαφυγόντες Ἀγρίου
παῖδες ἐνεδρεύσαντες περὶ τὴν Τηλέφου ἐστίαν
τῆς Ἀρκαδίας τὸν πρεσβύτεν ἀπέκτειναν. Διο-
μήδης δὲ τὸν νεκρὸν εἰς Ἄργος κομίσας ἔθαψεν
ἐνθα νῦν πόλις ἀπ' ἐκείνου Οἰνόη καλεῖται, καὶ

¹ Ἀλκμαίωνος Heyne (comparing Strabo, x. 2. 25, p. 462),
Bekker, Wagner: Ἀλκμέωνος Hercher: ἄλλου A, Wester-
mann, Müller.

¹ Compare Eustathius, on Homer, *Iliad*, xiv. 122, p. 971 ;
Scholia on Homer, *Iliad*, xiv. 114, 120 ; *The Fragments of*
Sophocles, ed. A. C. Pearson, vol. iii. p. 38, frag. 799 ; Statius,
Theb. i. 401 sqq., with the commentary of Lactantius Placidus,
pp. 47 sq. ed. R. Jahnke. The accounts differ as to whom
Tydeus killed, but they agree that he fled from Calydon to



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

HISTORY

Tens of thousands of important historical sources, many previously unobtainable, are now available for the first time with a Forgotten Books Full Membership.

Unlimited Access
\$8.99/month

Continue

*Fair usage policy applies



Εὐρύαλον Ὑπέρλαον Ἀντίοχον Εὐμήδην Στέρνοπα
Ξάνθιππον Σθενέλαον, ὥς δὲ Φερεκύδης φησὶν,
Ὡλενίαν ἀδελφὸν ἴδιον. Ἀγρίου δὲ δίκας ἐπά-
γοντος αὐτῷ φυγὼν εἰς Ἄργος ἦκε πρὸς Ἀδρασ-
τον, καὶ τὴν τούτου γήμας θυγατέρα Δηιπύλην
ἐγέννησε Διομήδην.

Τυδεὺς μὲν οὖν ἐπὶ Θήβας μετ' Ἀδράστου
στρατευσάμενος ὑπὸ Μελανίππου τρωθεὶς ἀπέ-
6 θανεν· οἱ δὲ Ἀγρίου παῖδες, Θερσίτης Ὀγχηστὸς
Πρόθοος Κελεύτωρ Λυκωπεὺς Μελάνιππος, ἀφε-
λόμενοι τὴν Οἰνέως βασιλείαν τῷ πατρὶ ἔδοσαν,
καὶ προσέτι ζῶντα τὸν Οἰνέα καθείρξαντες ἠκί-
ζοντο. ὕστερον δὲ Διομήδης ἐξ Ἄργους παρα-
γενόμενος μετ' Ἀλκμαίωνος¹ κρύφα τοὺς μὲν
Ἀγρίου παῖδας, χωρὶς Ὀγχηστοῦ καὶ Θερσίτου,
πάντας ἀπέκτεινεν (οὗτοι γὰρ φθάσαντες εἰς
Πελοπόννησον ἔφυγον), τὴν δὲ βασιλείαν, ἐπειδὴ
γηραιὸς ἦν ὁ Οἰνεύς, Ἀνδραίμονι τῷ τὴν θυγατέρα
τοῦ Οἰνέως γήμαντι δέδωκε, τὸν δὲ Οἰνέα εἰς
Πελοπόννησον ἤγεν. οἱ δὲ διαφυγόντες Ἀγρίου
παῖδες ἐνεδρεύσαντες περὶ τὴν Τηλέφου ἐστίαν
τῆς Ἀρκαδίας τὸν πρεσβύτερον ἀπέκτειναν. Διο-
μήδης δὲ τὸν νεκρὸν εἰς Ἄργος κομίσας ἔθαψεν
ἐνθα νῦν πόλις ἀπ' ἐκείνου Οἰνόη καλεῖται, καὶ

¹ Ἀλκμαίωνος Heyne (comparing Strabo, x. 2. 25, p. 462),
Bekker, Wagner: Ἀλκμέωνος Hercher: ἄλλου A, Wester-
mann, Müller.

¹ Compare Eustathius, on Homer, *Iliad*, xiv. 122, p. 971 ;
Scholia on Homer, *Iliad*, xiv. 114, 120 ; *The Fragments of*
Sophocles, ed. A. C. Pearson, vol. iii. p. 38, frag. 799 ; Statius,
Theb. i. 401 sqq., with the commentary of Lactantius Placidus,
pp. 47 sq. ed. R. Jahnke. The accounts differ as to whom
Tydeus killed, but they agree that he fled from Calydon to

Pheneüs, Euryalus, Hyperlaus, Antiochus, Eumedes Sternops, Xanthippus, Sthenelaus; but as Pherecydes will have it, he murdered his own brother Olenias.¹ Being arraigned by Agrius, he fled to Argos and came to Adrastus, whose daughter Deipyle he married and begat Diomedes.

Tydeus marched against Thebes with Adrastus,² and died of a wound which he received at the hand of Melanippus. But the sons of Agrius, to wit, Thersites, Onchestus, Prothous, Celeutor, Lycopæus, Melanippus, wrested the kingdom from Oeneus and gave it to their father, and more than that they mewed up Oeneus in his lifetime and tormented him.³ Nevertheless Diomedes afterwards came secretly with Alcmaeon from Argos and put to death all the sons of Agrius, except Onchestus and Thersites, who had fled betimes to Peloponnese; and as Oeneus was old, Diomedes gave the kingdom to Andraemon who had married the daughter of Oeneus, but Oeneus himself he took with him to Peloponnese. Howbeit, the sons of Thestius, who had made their escape, lay in wait for the old man at the hearth of Telephus in Arcadia, and killed him. But Diomedes conveyed the corpse to Argos and buried him in the place where now a city is called Oenoe after him.⁴

Adrastus at Argos, and that Adrastus purified him from the murder (Eustathius and Scholia on Homer, *Il. cc.*) and gave him his daughter to wife. Compare Apollodorus, iii. 6. 1.

² See below, iii. 6. 3 *sqq.*

³ With this and what follows compare Pausanias, ii. 25. 2; Scholiast on Aristophanes, *Acharn.* 418; Antoninus Liberalis, *Transform.* 37; Hyginus, *Fab.* 175. The story furnished Euripides with the theme of a tragedy called *Oeneus*. See *Tragicorum Graecorum Fragmenta*, ed. A. Nauck², pp. 536 *sqq.*

⁴ Compare Pausanias, ii. 25. 2.

γήμας Αἰγιάλειαν τὴν Ἀδράστου, <ἥ> ὡς ἔνιοί φασι τὴν Αἰγιαλέως, ἐπὶ τε Θήβας καὶ Τροίαν ἐστράτευσε.

ΙΧ. Τῶν δὲ Αἰόλου παίδων Ἀθάμας, Βοιωτίας δυναστεύων, ἐκ Νεφέλης τεκνοῖ παῖδα μὲν Φρίξον θυγατέρα δὲ Ἑλλην· αὐθις δὲ Ἰνῶ γαμεῖ, ἐξ ἧς αὐτῷ Λέαρχος καὶ Μελικέρτης ἐγένοντο. ἐπιβουλεύουσα δὲ Ἰνῶ τοῖς Νεφέλης τέκνοις ἐπεισε τὰς γυναῖκας τὸν πυρὸν φρύγειν. λαμβάνουσαι δὲ κρύφα τῶν ἀνδρῶν τοῦτο ἔπρασσον. γῇ δὲ πεφρυγμένους πυροῦς δεχομένη καρποῦς ἐτησίους οὐκ ἀνεδίδου. διὸ πέμπων ὁ Ἀθάμας εἰς Δελφοὺς ἀπαλλαγὴν ἐπυνθάνετο τῆς ἀφορίας. Ἰνῶ δὲ τοὺς πεμφθέντας ἀνέπεισε λέγειν ὡς εἴη κεχρησμένον παύσεσθαι¹ τὴν ἀκαρπίαν, ἐὰν σφαγῇ Διὶ ὁ Φρίξος. τοῦτο ἀκούσας Ἀθάμας, συναναγκαζόμενος ὑπὸ τῶν τὴν γῆν κατοικούντων, τῷ βωμῷ παρέστησε Φρίξον. Νεφέλη δὲ μετὰ τῆς θυγατρὸς αὐτὸν ἀνήρπασε, καὶ παρ' Ἑρμοῦ λαβοῦσα χρυσόμαλλον κριὸν ἔδωκεν, ὑφ'² οὗ φερόμενοι δι' οὐρανοῦ γῆν ὑπερέβησαν καὶ θάλασσαν. ὡς δὲ

¹ παύσεσθαι E, Hercher, Wagner : παύσασθαι A.

² ὑφ' E : ἐφ' A.

¹ For the story of Athamas, Phrixus, and Helle, see Zeno-bius, *Cent.* iv. 38 ; Apostolius, *Cent.* xi. 58 ; Scholiast on Aristophanes, *Clouds*, 257 ; Tzetzes, *Schol. on Lycophron*, 22 ; Eustathius, on Homer, *Iliad*, vii. 86, p. 667 ; Scholiast on Homer, *Iliad*, vii. 86 ; Diodorus Siculus, iv. 47 ; Hyginus, *Fab.* 1-3 ; *id.* *Astronomica*, ii. 20 ; Lactantius Placidus, on Statius, *Achill.* i. 65 ; *Scriptores rerum mythicarum Latini*, ed. G. H. Bode, vol. i. pp. 8, 120 sq. (First Vatican Mythographer, 23 ; Second Vatican Mythographer, 134). According to Herodotus (vii. 197), it was a rule among the descendants



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL MEMBERSHIP

797,885 Books!

**All you can read
for only
\$8.99/month**

Continue

*Fair usage policy applies



ἐγένοντο κατὰ τὴν μεταξὺ κειμένην θάλασσαν Σιγείου καὶ Χερρονήσου, ὥλισθεν εἰς τὸν βυθὸν ἡ Ἑλλη, καὶ κεῖ θανούσης αὐτῆς ἀπ' ἐκείνης Ἑλλήσποντος ἐκλήθη τὸ πέλαγος. Φρίξος δὲ ἦλθεν εἰς Κόλχους, ὧν Αἰήτης ἐβασίλευε παῖς Ἡλίου καὶ Περσηίδος, ἀδελφὸς δὲ Κίρκης καὶ Πασιφάης, ἣν Μίνως ἔγημεν. οὗτος αὐτὸν ὑποδέχεται, καὶ μίαν τῶν θυγατέρων Χαλκιόπην δίδωσιν. ὁ δὲ τὸν χρυσόμαλλον κριὸν Διὶ θύει φυξίῳ, τὸ δὲ τούτου δέρας Αἰήτη δίδωσιν. ἐκεῖνος δὲ αὐτὸ περὶ δρῦν ἐν Ἄρεος ἄλσει καθήλωσεν. ἐγένοντο δὲ ἐκ Χαλκιόπης Φρίξῳ παῖδες Ἄργος Μέλας Φρόντις Κυτίσωρος.

2 Ἀθάμας δὲ ὕστερον διὰ μῆνιν Ἡρας καὶ τῶν ἐξ Ἰνου ἐστερήθη παίδων. αὐτὸς μὲν γὰρ μανεῖς ἐτόξευσε Λέαρχον, Ἰνὼ δὲ Μελικέρτην μεθ' ἑαυτῆς εἰς πέλαγος ἔρριψεν. ἐκπεσὼν δὲ τῆς Βοιωτίας ἐπυρθάνετο τοῦ θεοῦ ποῦ κατοικήσει. χρησθέντος δὲ αὐτῷ κατοικεῖν ἐν ᾧ περ ἂν τόπῳ ὑπὸ ζώων ἀγρίων ξενισθῇ, πολλὴν χώραν διελθὼν ἐνέτυχε λύκοις προβάτων μοίρας νεμομένοις. οἱ δέ, θεωρήσαντες αὐτόν, ἃ διηροῦντο ἀπολιπόντες ἔφυγον. Ἀθάμας δὲ κτίσας τὴν χώραν Ἀθαμαντίαν ἀφ' ἑαυτοῦ προσηγόρευσε, καὶ γήμας Θεμιστῶ τὴν Ὑψέως ἐγέννησε Λεύκωνα Ἐρύθριον Σχοινέα Πτῶον.

¹ Compare Zenobius, *Cent.* iv. 38; Tzetzes, *Schol.* on *Lycophron*, 229; Scholiast on Homer, *Iliad*, vii. 86; Eustathius on Homer, *Iliad*, vii. 86, p. 667; *id.* on Homer, *Od.* v. 339, p. 1543; Pausanias, i. 44. 7 sq., ix. 34. 7; Ovid, *Metamorph.* iv. 481–542; Hyginus, *Fab.* 4 and 5. Euripides wrote a tragedy, *Ino*, of which a number of fragments remain. See *Tragicorum Graecorum Fragmenta*, ed. A. Nauck², pp. 482

sea. But when they were over the sea which lies betwixt Sigeum and the Chersonese, Helle slipped into the deep and was drowned, and the sea was called Hellespont after her. But Phrixus came to the Colchians, whose king was Aeetes, son of the Sun and of Perseis, and brother of Circe and Pasiphae, whom Minos married. He received Phrixus and gave him one of his daughters, Chalciope. And Phrixus sacrificed the ram with the golden fleece to Zeus the god of Escape, and the fleece he gave to Aeetes, who nailed it to an oak in a grove of Ares. And Phrixus had children by Chalciope, to wit, Argus, Melas, Phrontis, and Cytisorus.

But afterwards Athamas was bereft also of the children of Ino through the wrath of Hera; for he went mad and shot Learchus with an arrow, and Ino cast herself and Melicertes into the sea.¹ Being banished from Boeotia, Athamas inquired of the god where he should dwell, and on receiving an oracle that he should dwell in whatever place he should be entertained by wild beasts, he traversed a great extent of country till he fell in with wolves that were devouring pieces of sheep; but when they saw him they abandoned their prey and fled. So Athamas settled in that country and named it Athamantia after himself;² and he married Themisto, daughter of Hypseus, and begat Leucon, Erythrius, Schoeneus, and Ptous.

sqq. It is said that Hera drove Athamas mad because she was angry with him for receiving from Hermes the infant Dionysus and bringing him up as a girl. See Apollodorus, iii. 4. 3; Tzetzes, *Schol. on Lycophron*. 22.

² Compare Scholiast on Plato, *Minos*, p. 315 c; Tzetzes, *Schol. on Lycophron*, 22; *Etymologicum Magnum*, s.v. 'Αθαμάντιον, p. 24. 10. According to the last of these writers, Athamantia was a plain in Thessaly.

- 3 Σίσυφος δὲ ὁ Αἰόλου κτίσας Ἐφύραν τὴν νῦν λεγομένην Κόρινθον γαμεῖ Μερόπην τὴν Ἀτλαντος. ἐξ αὐτῶν παῖς γίνεται Γλαῦκος, ὃ παῖς Βελλεροφόντης ἐξ Εὐρυμέδης ἐγεννήθη, ὃς ἔκτεινε τὴν πυρίπνου Χίμαιραν. κολάζεται δὲ Σίσυφος ἐν Ἀΐδου πέτρον ταῖς χερσὶ καὶ τῇ κεφαλῇ κυλίων, καὶ τοῦτον ὑπερβάλλειν θέλων· οὗτος δὲ ὠθούμενος ὑπ' αὐτοῦ ὠθεῖται πάλιν εἰς τοῦπίσω. τίνει δὲ ταύτην τὴν δίκην διὰ τὴν Ἀσωποῦ θυγατέρα Αἴγιναν· ἀρπάσαντα γὰρ αὐτὴν κρύφα Δία Ἀσωπῷ μηνῦσαι ζητοῦντι λέγεται.
- 4 Δηιῶν δὲ βασιλεύων τῆς Φωκίδος Διομήδην τὴν Ξούθου γαμεῖ, καὶ αὐτῷ γίνεται θυγάτηρ μὲν Ἀστεροδία,¹ παῖδες δὲ Αἰνετὸς Ἀκτωρ Φύλακος Κέφαλος, ὃς γαμεῖ Πρόκριν ² τὴν Ἐρεχθέως. αὐθις δὲ ἡ Ἥως αὐτὸν ἀρπάζει ἐρασθεῖσα.
- 5 Περιήρης δὲ Μεσσήνην κατασχὼν Γοργοφόνην τὴν Περσέως ἔγημεν, ἐξ ἧς Ἀφαρεὺς αὐτῷ καὶ Λεύκιππος καὶ Τυνδάρεως ἔτι τε Ἰκάριος παῖδες

¹ Ἀστεροδία Preller (comparing Scholiast on Homer, *Il.* ii. 520, Scholiast on Euripides, *Troades*, 9), Hercher, Wagner: Ἀστεροπία A.

² Πρόκριν Aegius: πρόκνην A.

¹ Compare Homer, *Iliad*, vi. 152 sq.; Pausanias, ii. 1. 1.

² As to Bellerophon and the Chimera, see Apollodorus, ii. 3. 1, with the note.

³ As to Sisyphus and his stone, see Homer, *Od.* xi. 593–600. Homer does not say why Sisyphus was thus punished, but Pausanias (ii. 5. 1) and the Scholiast on Homer (*Iliad*, i. 180) agree with Apollodorus as to the crime which incurred this punishment. Hyginus assigns impiety as the cause of his sufferings (*Fab.* 60). The picturesque story of this cunning knave, who is said to have laid Death himself by the heels, so that nobody died till Ares released Death and delivered



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

HISTORY

Tens of thousands of important historical sources, many previously unobtainable, are now available for the first time with a Forgotten Books Full Membership.

Unlimited Access
\$8.99/month

Continue

*Fair usage policy applies



APOLLODORUS

ἐγένοντο. πολλοὶ δὲ τὸν Περιήρην λέγουσιν οὐκ Αἰόλου παῖδα ἀλλὰ Κυνόρτα¹ τοῦ Ἀμύκλα· διόπερ τὰ περὶ τῶν Περιήρους ἐγγόνων ἐν τῷ Ἀτλαντικῷ γένει δηλώσομεν.

6 Μάγνης δὲ² γαμεῖ νύμφην νηίδα, καὶ γίνονται αὐτῷ παῖδες Πολυδέκτης³ καὶ Δίκτυς· οὗτοι Σέριφον ᾠκισαν.⁴

7 Σαλμωνεὺς δὲ τὸ μὲν πρῶτον περὶ Θεσσαλίαν κατῴκει, παραγενόμενος δὲ αὖθις εἰς Ἥλιν ἐκεῖ πόλιν ἔκτισεν. ὑβριστῆς δὲ ὢν καὶ τῷ Διὶ ἐξισοῦσθαι θέλων διὰ τὴν ἀσέβειαν ἐκολάσθη· ἔλεγε γὰρ ἑαυτὸν εἶναι Δία, καὶ τὰς ἐκείνου θυσίας ἀφελόμενος ἑαυτῷ προσέτασσε θύειν, καὶ βύρσας μὲν ἐξηραμμένας ἐξ ἄρματος μετὰ λεβήτων χαλκῶν σύρων ἔλεγε βροντᾶν, βάλλων δὲ εἰς οὐρανὸν αἰθομένας λαμπάδας ἔλεγεν ἀστράπτειν. Ζεὺς δὲ αὐτὸν κεραυνώσας τὴν κτισθεῖσαν ὑπ' αὐτοῦ πόλιν καὶ τοὺς οἰκήτορας ἠφάνισε πάντας.

8 Τυρῶ δὲ ἡ Σαλμωνέως θυγάτηρ καὶ Ἀλκιδίκης παρὰ Κρηθεῖ [τῷ Σαλμωνέως ἀδελφῷ] τρεφομένη ἔρωτα ἴσχει Ἐνιπέως τοῦ ποταμοῦ, καὶ συνεχῶς ἐπὶ τὰ τούτου ῥεῖθρα φοιτῶσα τούτοις ἐπωδύρετο.⁵

¹ Κυνόρτα Aegius: κυνόντου A.

² δὲ. The MSS. add Αἰόλου, which is retained by Müller and Bekker, bracketed by Westermann, and deleted by Hercher and Wagner.

³ Πολυδέκτης Aegius: πολυδεύκης A.

⁴ ᾠκισαν Heyne: ᾠκησαν A.

⁵ ἐπωδύρετο Faber, Bekker, Wagner: ἀπωδύρετο A, Heyne, Westermann, Müller: ἐπενήχετο Hercher (comparing Philostratus, *Epist.* 47, ἡ δὲ Τυρῶ τῷ Ἐνιπεῖ ἐπενήξατο).

¹ See below, iii. 10. 3.

² Compare Diodorus Siculus, iv. 68. 1. His city was called

and also Icarius. But many say that Perieres was not the son of Aeolus but of Cynortas, son of Amyclas;¹ so we shall narrate the history of the descendants of Perieres in dealing with the family of Atlas.

Magnes married a Naiad nymph, and sons were born to him, Polydectes and Dictys; these colonized Seriphus.

Salmoneus at first dwelt in Thessaly, but afterwards he came to Elis and there founded a city.² And being arrogant and wishful to put himself on an equality with Zeus, he was punished for his impiety; for he said that he was himself Zeus, and he took away the sacrifices of the god and ordered them to be offered to himself; and by dragging dried hides, with bronze kettles, at his chariot, he said that he thundered, and by flinging lighted torches at the sky he said that he lightened. But Zeus struck him with a thunderbolt, and wiped out the city he had founded with all its inhabitants.³

Now Tyro, daughter of Salmoneus and Alcidice, was brought up by Cretheus, brother of Salmoneus, and conceived a passion for the river Enipeus, and often would she hie to its running waters and utter Salmone. See Strabo, vii. 3. 31 and 32, p. 356; Stephanus Byzantius, *s.v.* Σαλμώνη.

³ Compare Virgil, *Aen.* vi. 585 *sqq.* with the commentary of Servius; Hyginus, *Fab.* 61; *Scriptores rerum mythicarum Latini*, ed. G. H. Bode, vol. i. pp. 28, 93 (First Vatican Mythographer, 82; Second Vatican Mythographer, 56). In the traditions concerning Salmoneus we may perhaps trace the reminiscence of a line of kings who personated the Sky-god Zeus and attempted to make rain, thunder and lightning by means of imitative magic. See *The Magic Art and the Evolution of Kings*, i. 310, ii. 177, 180 *sq.* Sophocles composed a Satyric play on the subject (*The Fragments of Sophocles*, ed. A. C. Pearson, vol. ii. pp. 177 *sqq.*).

Ποσειδῶν δὲ εἰκασθεὶς Ἐνιπεῖ συγκατεκλίθη αὐτῇ· ἡ δὲ γεννήσασα κρύφα διδύμους παῖδας ἐκτίθησιν. ἐκκειμένων δὲ τῶν βρεφῶν, παριόντων ἵπποφορβῶν¹ ἵππος μία προσαψαμένη τῇ χηλῇ² θατέρου τῶν βρεφῶν πέλιόν τι τοῦ προσώπου μέρος ἐποίησεν. ὁ δὲ ἵπποφορβὸς ἀμφοτέρους τοὺς παῖδας ἀνελόμενος ἔθρεψε, καὶ τὸν μὲν πελιωθέντα Πελίαν ἐκάλεσε, τὸν δὲ ἕτερον Νηλέα. τελειωθέντες δὲ ἀνεγνώρισαν τὴν μητέρα, καὶ τὴν μητρὶν ἀπέκτειναν Σιδηρῶ· κακουμένην γὰρ γνόντες ὑπ' αὐτῆς τὴν μητέρα ὥρμησαν ἐπ' αὐτήν, ἡ δὲ φθάσασα εἰς τὸ τῆς Ἥρας τέμενος κατέφυγε,

¹ παριόντων ἵπποφορβῶν MSS. and editors: παριόντος ἵπποφορβοῦ Hercher. But compare Scholiast on Homer, *Il* x. 334, ἐπελθόντες οὖν οἱ ἵπποφορβοὶ ἀνελομενοὶ τε τὰ παιδιά ἔτρεφον. On the other hand Eustathius, on Homer, *Od.* xi. 253, p. 1681, has the singular: τοῦτον μὲν ἵπποφορβὸς ἀνελόμενος κτλ.

² θηλῇ A. Wagner ascribes the correction χηλῇ to Aegius; but in his text Aegius reads θηλῇ and translates it so ("mamma casu quodam tetigisset"). Commelinus and Gale read χηλῇ, and so Heyne, Westermann, Müller, Bekker, Hercher, and Wagner.

¹ As to the passion of Tyro for the river Enipeus, see Homer, *Od.* xi. 235 sqq.; Lucian, *Dial. Marin.* 13; Diodorus Siculus, iv. 68. 3; Eustathius, on Homer, *Od.* xi. 234, p. 1681. Sophocles wrote two plays, both called *Tyro*, on the romantic love and sorrows of this heroine. See *Tragicorum Graecorum Fragmenta*, ed. A. Nauck², pp. 272 sqq.; *The Fragments of Sophocles*, ed. A. C. Pearson, vol. ii. pp. 270 sqq.

² As to the exposure and discovery of the twins Pelias and Neleus, see Menander, *Epitrepontes*, 108–116 (*Four Plays of Menander*, ed. E. Capps, pp. 60 sq.); Scholiast on Homer, *Il.* x. 334; Eustathius, on Homer, *Od.* xi. 253, p. 1681. According to Eustathius and the Scholiast on Homer (*ll. cc.*), Pelias was suckled by a mare and Neleus by a bitch. Compare



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL

MEMBERSHIP

797,885 Books!

All you can read

for only

\$8.99/month

Continue

*Fair usage policy applies



Πελίας δὲ ἐπ' αὐτῶν τῶν βωμῶν αὐτὴν κατέσφαξε,
 9 καὶ καθόλου διετέλει τὴν Ἥραν ἀτιμάζων. ἐστα-
 σίασαν δὲ ὕστερον πρὸς ἀλλήλους, καὶ Νηλεὺς
 μὲν ἐκπεσὼν ἤκεν εἰς Μεσσήνην καὶ Πύλον κτίζει,
 καὶ γαμεῖ Χλωρίδα τὴν Ἀμφίωνος, ἐξ ἧς αὐτῷ
 γίνεται θυγάτηρ μὲν Πηρώ, ἄρρενες δὲ Ταῦρος
 Ἀστέριος Πυλάων Δηίμαχος Εὐρύβιος Ἐπίλαος
 Φράσιος Εὐρυμένης Εὐαγόρας Ἀλάστωρ Νέστωρ
 Περικλύμενος, ᾧ δὲ καὶ Ποσειδῶν δίδωσι μετα-
 βάλλειν τὰς μορφάς, καὶ μαχόμενος ὅτε Ἡρακλῆς
 ἐξεπόρθει Πύλον, γινόμενος ὅτε μὲν λέων ὅτε δὲ
 ὄφεις ὅτε δὲ μέλισσα, ὑφ' Ἡρακλέους μετὰ τῶν
 ἄλλων Νηλέως παίδων ἀπέθανεν. ἐσώθη δὲ
 Νέστωρ μόνος, ἐπειδὴ παρὰ Γερηνίοις ἐτρέφετο·
 ὃς γήμας Ἀναξιβίαν τὴν Κρατιέως θυγατέρας
 μὲν Πεισιδίκην καὶ Πολυκάστην ἐγέννησε, παῖδας
 δὲ Περσέα Στράτιχον Ἀρητον Ἐχέφρονα Πεισίσ-
 τρατον Ἀντίλοχον Θρασυμήδην.

0 Πελίας δὲ περὶ Θεσσαλίαν κατῴκει, καὶ γήμας
 Ἀναξιβίαν τὴν Βίαντος, ὡς δὲ ἔνιοι ¹ Φυλομάχην
 τὴν Ἀμφίωνος, ἐγέννησε παῖδα μὲν Ἀκαστον,
 θυγατέρας δὲ Πεισιδίκην Πελόπειαν Ἰπποθόην
 Ἀλκηστιν.

1 Κρηθεὺς δὲ κτίσας Ἰωλκὸν γαμεῖ Τυρῶ τὴν

¹ ἔνιοι R, Wagner : ἔνιοι λέγουσι A.

¹ Compare Homer, *Od.* xi. 281 sqq.; Pausanias, iv. 2. 5.

² See below, ii. 7. 3, and compare Homer, *Il.* xi. 690-693, with the Scholia; Ovid, *Metamorph.* xii. 549 sqq.; Hyginus, *Fab.* 10. As to Periclymenus, see the verses of Hesiod quoted by the Scholiast on Apollonius Rhodius, *Argon.* i. 156, according to whom Periclymenus received from Poseidon the power of turning himself into an eagle, an ant, a bee, or a snake; but Hercules, so says the scholiast, killed him with

on the very altars, and ever after he continued to treat Hera with contumely. But afterwards the brothers fell out, and Neleus, being banished, came to Messene, and founded Pylus, and married Chloris,¹ daughter of Amphion, by whom he had a daughter, Pero, and sons, to wit, Taurus, Asterius, Pylaon, Deimachus, Eurybius, Epilaus, Phrasius, Eurymenes, Evagoras, Alastor, Nestor and Periclymenus, whom Poseidon granted the power of changing his shape. And when Hercules was ravaging Pylus, in the fight Periclymenus turned himself into a lion, a snake, and a bee, but was slain by Hercules with the other sons of Neleus. Nestor alone was saved, because he was brought up among the Gerenians.² He married Anaxibia, daughter of Cratieus,³ and begat daughters, Pisidice and Polycaste, and sons, Perseus, Stratichus, Aretus, Echephron, Pisistratus, Antilochus, and Thrasymedes.

But Pelias dwelt in Thessaly and married Anaxibia, daughter of Bias, but according to some his wife was Phylomache, daughter of Amphion; and he begat a son, Acastus, and daughters, Pisidice, Pelopia, Hippothoe, and Alcestis.⁴

Cretheus founded Iolcus and married Tyro, a blow of his club when he had assumed the form of a fly. According to another account, it was in the form of a bee that Periclymenus was slain by Hercules (Eustathius, on Homer, *Od.* xi. 285, pp. 1685 sq.; Scholiast on Homer, *Il.* ii. 336). But Ovid (*l.c.*) says that Hercules shot him in the shape of an eagle, and this version is followed by Hyginus (*Fab.* 10). Periclymenus is also reported to have been able to change himself into any animal or tree he pleased (Eustathius, *l.c.*; Scholiast on Homer, *Od.* xi. 286).

³ According to Homer (*Od.* iii. 452), the wife of Nestor was Eurydice, daughter of Clymenus.

⁴ Compare Tzetzes, *Schol. on Lycophron*, 175.

Σαλμωνέως, ἐξ ἧς αὐτῷ γίνονται παῖδες Αἴσων
'Αμυθάων Φέρης. 'Αμυθάων μὲν οὖν οἰκῶν
Πύλον¹ Εἰδομένην γαμειὶ τὴν Φέρητος, καὶ γίνον-
ται παῖδες αὐτῷ Βίας καὶ Μελάμπους, ὃς ἐπὶ τῶν
χωρίων διατελῶν, οὔσης πρὸ τῆς οἰκήσεως αὐτοῦ
δρυὸς ἐν ἧ φωλεὸς ὄφεων ὑπῆρχεν, ἀποκτεινάντων
τῶν θεραπόντων τοὺς ὄφεις τὰ μὲν ἔρπετὰ ξύλα
συμφορήσας ἔκαυσε, τοὺς δὲ τῶν ὄφεων νεοσσοὺς²
ἔθρεψεν. οἱ δὲ γενόμενοι τέλειοι παραστάντες
αὐτῷ κοιμωμένῳ τῶν ὤμων ἐξ ἑκατέρου τὰς ἀκοὰς
ταῖς γλώσσαις ἐξεκάθαιρον. ὁ δὲ ἀναστὰς καὶ
γενόμενος περιδεὴς τῶν ὑπερπετομένων ὀρνέων
τὰς φωνὰς συνίει, καὶ παρ' ἐκείνων μαυθάνων
προύλεγε τοῖς ἀνθρώποις τὰ μέλλοντα. προσέλαβε
δὲ καὶ τὴν διὰ τῶν ἱερῶν μαντικὴν, περὶ δὲ τὸν
'Αλφειὸν συντυχὼν 'Απόλλωνι τὸ λοιπὸν ἄριστος
ἦν μάντις.

12 Βίας δὲ³ ἐμνηστεύετο Πηρῶ τὴν Νηλέως· ὁ
δὲ πολλῶν αὐτῷ μνηστευομένων τὴν θυγατέρα

¹ πύλον E: πύλην A. ² παραστάντες E: περιστάντες A.

³ Βίας δὲ ὁ 'Αμυθάωνος A: the words ὁ 'Αμυθάωνος were con-
demned as a gloss by Heyne and are omitted by Hercher
and Wagner.

¹ Compare Homer, *Od.* xi. 258 sq.; Tzetzes, *Schol. on Lycophron*, 175.

² As to the mode in which Melampus learned the language of birds, and with it the art of divination, from serpents in return for the kindness which he had shown to their species, see Scholiast on Apollonius Rhodius, *Argon.* i. 118; compare Eustathius on Homer, *Od.* xi. 292, p. 1685; Pliny, *Nat. Hist.* x. 137. Helenus and Cassandra are said to have acquired their prophetic power in like manner. As children they were left overnight in a temple of Apollo, and in the morning serpents were found licking their ears. See Scholiast on Homer, *Il.* vii. 44; Tzetzes, *Schol. on Lycophron*, *Introd.* vol. i. pp.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

HISTORY

Tens of thousands of important historical sources, many previously unobtainable, are now available for the first time with a Forgotten Books Full Membership.

Unlimited Access
\$8.99/month

Continue

*Fair usage policy applies



δώσειν ἔφη τῷ τὰς Φυλάκου¹ βόας κομί-
σαντι αὐτῷ. αὐταὶ δὲ ἦσαν ἐν Φυλάκῃ, καὶ
κύων ἐφύλασσε αὐτὰς οὐ οὔτε ἄνθρωπος οὔτε
θηρίον πέλας ἐλθεῖν ἠδύνατο. ταύτας ἀδυνατῶν
Βίας τὰς βόας κλέψαι παρεκάλει τὸν ἀδελφὸν
συλλαβέσθαι. Μελάμπους δὲ ὑπέσχετο, καὶ
προεῖπεν ὅτι φωραθήσεται κλέπτων καὶ δεθεὶς
ἐνιαυτὸν οὕτω τὰς βόας λήψεται. μετὰ δὲ τὴν
ὑπόσχεσιν εἰς Φυλάκην ἀπῆει καί, καθάπερ
προεῖπε, φωραθεὶς ἐπὶ τῇ κλοπῇ δέσμιος² ἐν
οἰκῇματι ἐφύλάσσετο. λειπομένου δὲ τοῦ ἐνι-
αυτοῦ βραχέος χρόνου, τῶν κατὰ τὸ κρυφαῖον³
τῆς στέγης σκωλήκων ἀκούει, τοῦ μὲν ἐρωτῶντος
πόσον ἤδη μέρος τοῦ δοκοῦ διαβέβρωται, τῶν δὲ
ἀποκρινομένων⁴ λοιπὸν ἐλάχιστον εἶναι. καὶ
ταχέως ἐκέλευσεν αὐτὸν εἰς ἕτερον οἶκημα μετα-
γαγεῖν, γενομένου δὲ τούτου μετ' οὐ πολὺ συνέ-
πεσε τὸ οἶκημα. θαυμάσας δὲ Φύλακος, καὶ
μαθὼν ὅτι ἐστὶ μάντις ἄριστος, λύσας παρεκά-
λεσεν εἰπεῖν ὅπως αὐτοῦ τῷ παιδὶ Ἰφίκλῳ παῖδες
γένωνται. ὁ δὲ ὑπέσχετο ἐφ' ᾧ τὰς βόας λή-
ψεται. καὶ καταθύσας ταύρους δύο καὶ μελίσας
τοὺς οἰωνοὺς προσεκαλέσατο· παραγενομένου δὲ
αἰγυπιοῦ, παρὰ τούτου μανθάνει δὴ ὅτι Φύλακός
ποτε κριοὺς τέμνων ἐπὶ τῶν αἰδοίων⁵ παρὰ τῷ
Ἰφίκλῳ τὴν μάχαιραν ἡμαγμένην ἔτι κατέθετο,
δείσαντος δὲ τοῦ παιδὸς καὶ φυγόντος αὐθις κατὰ
τῆς ἱερᾶς δρυὸς αὐτὴν ἔπηξε, καὶ ταύτην ἀμφι-

¹ Φυλάκου A, Westermann, Müller: Ἰφίκλου Aegius, Heyne, Bekker, Hercher, Wagner.

² δέσμιος Bekker: δεσμοῖς A.

³ κρυφαῖον R R^a B: κορυφαῖον C, P R^c in the margin: ὀροφιαῖον Faber, Hercher. ⁴ ἀποκρινομένων R: ἀποκριναμένων A.

⁵ αἰδοίων R: αἰβίων A: ἀγρῶν Heyne, Westermann, Bekker.

Neleus said that he would give her to him who should bring him the kine of Phylacus. These were in Phylace, and they were guarded by a dog which neither man nor beast could come near. Unable to steal these kine, Bias invited his brother to help him. Melampus promised to do so, and foretold that he should be detected in the act of stealing them, and that he should get the kine after being kept in bondage for a year. After making this promise he repaired to Phylace and, just as he had foretold, he was detected in the theft and kept a prisoner in a cell. When the year was nearly up, he heard the worms in the hidden part of the roof, one of them asking how much of the beam had been already gnawed through, and others answering that very little of it was left. At once he bade them transfer him to another cell, and not long after that had been done the cell fell in. Phylacus marvelled, and perceiving that he was an excellent soothsayer, he released him and invited him to say how his son Iphiclus might get children. Melampus promised to tell him, provided he got the kine. And having sacrificed two bulls and cut them in pieces he summoned the birds; and when a vulture came, he learned from it that once, when Phylacus was gelding rams, he laid down the knife, still bloody, beside Iphiclus, and that when the child was frightened and ran away, he stuck the knife on the sacred oak,¹ and the

¹ According to the Scholiast on Homer (*Od.* xi. 287 and 290) and Eustathius (on Homer, *Od.* xi. 292, p. 1685), the tree was not an oak but a wild pear-tree (ἄχερδος).

τροχάσας¹ ἐκάλυψεν ὁ φλοιός. ἔλεγεν οὖν εὐρεθείσης τῆς μαχαίρας εἰ ξύων τὸν ἱὸν ἐπὶ ἡμέρας δέκα Ἰφίκλῳ δῶ πειεῖν, παῖδα γεννήσειν. ταῦτα μαθὼν παρ' αἰγυπιοῦ Μελάμπους τὴν μὲν μάχαιραν εὗρε, τῷ δὲ Ἰφίκλῳ τὸν ἱὸν ξύσας ἐπὶ ἡμέρας δέκα δέδωκε πειεῖν, καὶ παῖς αὐτῷ Ποδάρκης ἐγένετο. τὰς δὲ βόας εἰς Πύλον ἤλασε, καὶ τῷ ἀδελφῷ τὴν Νηλέως θυγατέρα λαβὼν ἔδωκε. καὶ μέχρι μὲν τινος ἐν Μεσσήνῃ κατῴκει, ὥς δὲ τὰς ἐν Ἀργεὶ γυναῖκας ἐξέμηνε Διόνυσος, ἐπὶ² μέρει τῆς³ βασιλείας ἰασάμενος αὐτὰς ἐκεῖ μετὰ Βίαντος κατῴκησε.

13 Βίαντος δὲ καὶ Πηροῦς Ταλαός, οὗ καὶ Λυσιμίας τῆς Ἀβαντος τοῦ Μελάμποδος Ἀδραστος Παρθενοπαῖος Πρῶναξ Μηκιστεὺς Ἀριστόμαχος Ἐριφύλη, ἣν Ἀμφιάραος γαμεῖ. Παρθενοπαίου δὲ Πρόμαχος ἐγένετο, ὃς μετὰ τῶν ἐπιγόνων ἐπὶ Θήβας ἐστρατεύθη, Μηκιστέως δὲ Εὐρύαλος, ὃς ἦκεν εἰς Τροίαν. Πρώνακτος δὲ ἐγένετο Λυκοῦργος, Ἀδράστου δὲ καὶ Ἀμφιθέας τῆς Πρώνακτος θυγατέρες μὲν Ἀργεία Δηιπύλη Αἰγιάλεια, παῖδες δὲ Αἰγιαλεὺς <καὶ> Κυάνιππος.

14 Φέρης δὲ ὁ Κρηθέως Φεράς ἐν Θεσσαλίᾳ κτίσας ἐγέννησεν Ἀδμητον καὶ Λυκοῦργον. Λυκοῦργος μὲν οὖν περὶ Νεμέαν κατῴκησε, γήμας δὲ Εὐρυδίκην, ὥς δὲ ἔνιοί φασιν Ἀμφιθέαν, ἐγέννησεν Ὀφέλτην <τὸν ὕστερον>⁴ κληθέντα Ἀρχέμορον.
15 Ἀδμήτου δὲ βασιλεύοντος τῶν Φερῶν, ἐθήτευσε Ἀπόλλων αὐτῷ μνηστευομένῳ τὴν

¹ ἀμφιτροχάσας R : ἀμφιτροχώσας A.

² ἐπὶ R : ὑπὸ A. ³ τῆς R : τοῦ A.

⁴ τὸν ὕστερον added by Hercher.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL MEMBERSHIP

797,885 Books!

**All you can read
for only
\$8.99/month**

Continue

*Fair usage policy applies



Πελίου θυγατέρα "Αλκηστιν. ἐκείνου¹ δὲ δώσειν
ἐπαγγειλαμένου² τὴν θυγατέρα τῷ καταζεύξαντι
ἄρμα λέοντος καὶ κάπρου,³ Ἀπόλλων ζεύξας
ἔδωκεν· ὁ δὲ κομίσας πρὸς Πελίαν "Αλκηστιν
λαμβάνει. θύων δὲ ἐν τοῖς γάμοις ἐξελάθετο
Ἀρτέμιδι θῦσαι διὰ τοῦτο τὸν⁴ θάλαμον ἀνοίξας
εὔρε δρακόντων σπειράμασι⁵ πεπληρωμένον.
Ἀπόλλων δὲ εἰπὼν ἐξιλάσκεσθαι τὴν θεόν, ἤτή-
σατο παρὰ⁶ μοιρῶν ἵνα, ὅταν "Αδμητος μέλλῃ
τελευτᾶν, ἀπολυθῇ τοῦ θανάτου, ἂν ἐκουσίως τις
ὑπὲρ αὐτοῦ θνήσκειν ἔληται.⁶ ὥς δὲ ἦλθεν ἡ
τοῦ θνήσκειν ἡμέρα, μήτε τοῦ πατρὸς μήτε τῆς
μητρὸς ὑπὲρ αὐτοῦ θνήσκειν θελόντων, "Αλκηστις
ὑπεραπέθανε. καὶ αὐτὴν πάλιν ἀνέπεμψεν ἡ
Κόρη, ὥς δὲ ἔνιοι⁷ λέγουσιν, Ἡρακλῆς <πρὸς
αὐτὸν ἀνεκόμισε> μαχεσάμενος "Αιδην.
16 Αἴσονος δὲ τοῦ Κρηθέως καὶ Πολυμήδης τῆς
Αὐτολύκου Ἰάσων. οὗτος ὤκει ἐν Ἰωλκῷ, τῆς

¹ ἐκείνου Heyne, Hercher, Wagner: ἐκείνῳ MSS., Westermann, Müller, Bekker.

² ἐπαγγειλαμένου. The MSS. add πελλίου (Πελίου), which is deleted by Hercher and Wagner, following Heyne.

³ λέοντος καὶ κάπρου Heyne: λεόντων καὶ κάπρων A.

⁴ σπειράμασι Heyne: σπείραμα A.

⁵ παρὰ RR^a: περὶ A.

⁶ ἔληται. The MSS. add πατὴρ ἢ μήτηρ ἢ γυνή. These words are retained by Westermann and Müller, but omitted by Bekker, Hercher, and Wagner, following Heyne.

⁷ <πρὸς αὐτὸν ἀνεκόμισε>. Omitted in the MSS.: restored by Fischer and Wagner from Zenobius, *Cent.* i. 18.

¹ Compare Hyginus, *Fab.* 50 and 51.

² That is, Persephone.

³ This pathetic story is immortalized by Euripides in his noble tragedy *Alcestis*, happily still extant. Compare

wooed Alcestis, daughter of Pelias. Now Pelias had promised to give his daughter to him who should yoke a lion and a boar to a car, and Apollo yoked and gave them to Admetus, who brought them to Pelias and so obtained Alcestis.¹ But in offering a sacrifice at his marriage, he forgot to sacrifice to Artemis; therefore when he opened the marriage chamber he found it full of coiled snakes. Apollo bade him appease the goddess and obtained as a favour of the Fates that, when Admetus should be about to die, he might be released from death if someone should choose voluntarily to die for him. And when the day of his death came neither his father nor his mother would die for him, but Alcestis died in his stead. But the Maiden² sent her up again, or, as some say, Hercules fought with Hades and brought her up to him.³

Aeson, son of Cretheus, had a son Jason by Polymede, daughter of Autolycus. Now Jason dwelt in

Zenobius, *Cent.* i. 18, which to a certain extent agrees verbally with this passage of Apollodorus. The tale of Admetus and Alcestis has its parallel in history. Once when Philip II. of Spain had fallen ill and seemed like to die, his fourth wife, Anne of Austria, "in her distress, implored the Almighty to spare a life so important to the welfare of the kingdom and of the church, and instead of it to accept the sacrifice of her own. Heaven, says the chronicler, as the result showed, listened to her prayer. The king recovered; and the queen fell ill of a disorder which in a few days terminated fatally." So they laid the dead queen to her last rest, with the kings of Spain, in the gloomy pile of the Escorial among the wild and barren mountains of Castile; but there was no Hercules to complete the parallel with the Greek legend by restoring her in the bloom of life and beauty to the arms of her husband. See W. H. Prescott, *History of the Reign of Philip the Second*, bk. vi. chap. 2, at the end.

δὲ Ἰωλκοῦ Πελίας ἐβασίλευσε μετὰ Κρηθέα, ᾧ
 χρωμένῳ περὶ τῆς βασιλείας ἐθέσπισεν ὁ θεὸς
 τὸν μονοσάνδαλον φυλάσασθαι. τὸ μὲν οὖν πρῶ-
 τον ἡγνόει τὸν χρησμόν, αὖθις δὲ ὕστερον αὐτὸν
 ἔγνω. τελῶν γὰρ ἐπὶ τῇ θαλάσῃ Ποσειδῶνι
 θυσίαν¹ ἄλλους τε πολλοὺς ἐπὶ ταύτῃ καὶ τὸν
 Ἰάσωνα μετεπέμψατο. ὁ δὲ πόθῳ γεωργίας ἐν
 τοῖς χωρίοις διατελῶν ἔσπευσεν ἐπὶ τὴν θυσίαν·
 διαβαίνων δὲ ποταμὸν Ἄναυρον ἐξῆλθε μονοσάν-
 δαλος, τὸ ἕτερον ἀπολέσας ἐν τῷ ρείθρῳ πέδιλον.
 θεασάμενος δὲ Πελίας αὐτὸν καὶ τὸν χρησμόν
 συμβαλὼν, ἡρώτα προσελθὼν, τί² ἂν ἐποίησεν
 ἐξουσίαν ἔχων, εἰ λόγιον ἦν αὐτῷ πρὸς τινος
 φονευθήσεσθαι τῶν πολιτῶν. ὁ δέ, εἴτε ἐπελθὼν
 ἄλλως, εἴτε διὰ μῆνιν Ἥρας, ἵν' ἔλθοι κακὸν
 Μήδεια Πελία (τὴν γὰρ Ἥραν οὐκ ἐτίμα), “Τὸ
 χρυσόμαλλον δέρας” ἔφη “προσέταπτον ἂν φέ-
 ρειν αὐτῷ.” τοῦτο Πελίας ἀκούσας εὐθὺς ἐπὶ τὸ
 δέρας ἐλθεῖν³ ἐκέλευσεν αὐτόν. τοῦτο δὲ ἐν
 Κόλχοις ἦν <έν> Ἄρεος ἄλσει κρεμάμενον ἐκ
 δρυός, ἐφρουρεῖτο δὲ ὑπὸ δράκοντος αὐπνου.

Ἐπὶ τοῦτο πεμπόμενος Ἰάσων Ἄργον παρεκά-
 λεσε τὸν Φρίξου, καὶ κεῖνος Ἀθηνᾶς ὑποθεμένης

¹ θυσίαν ER, Zenobius, *Cent.* iv. 92: θυσίας A.

² τί E, Zenobius, *Cent.* iv. 92: τίς A.

³ ἐλθεῖν A, Zenobius, *Cent.* iv. 92: πλεῖν E.

¹ For the story of Pelias and Jason, see Pindar, *Pyth.* iv. 73 (129) *sqq.*, with the Scholia; Apollonius Rhodius, *Argon.* i. 5 *sqq.*; Tzetzes, *Schol. on Lycophron*, i. 175; Hyginus, *Fab.* 12 and 13; Servius, on Virgil, *Ecl.* iv. 34; Lactantius Placidus, on Statius, *Theb.* iii. 516. The present passage of Apollodorus is copied almost literally, but as usual without acknowledgment, by Zenobius, *Cent.* iv. 92. It was the



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

HISTORY

Tens of thousands of important historical sources, many previously unobtainable, are now available for the first time with a Forgotten Books Full Membership.

Unlimited Access
\$8.99/month

Continue

*Fair usage policy applies



πεντηκόντορον ναῦν κατεσκεύασε τὴν προσαγορευθεῖσαν ἀπὸ τοῦ κατασκευάσαντος Ἀργώ· κατὰ δὲ τὴν πρῶραν ἐνήρμοσεν Ἀθηναῖ φωνῆεν¹ φηγοῦ τῆς Δωδωνίδος ξύλον. ὥς δὲ ἡ ναῦς κατεσκευάσθη, χρωμένῳ ὁ θεὸς αὐτῷ πλεῖν ἐπέτρεψε συναθροίσαντι τοὺς ἀρίστους τῆς Ἑλλάδος· οἱ δὲ συναθροισθέντες εἰσὶν οἷδε· Τίφυς Ἀγνίου,² ὃς ἐκυβέρνα τὴν ναῦν, Ὀρφεὺς Οἰάγρου, Ζήτης καὶ Κάλαϊς Βορέου, Κάστωρ καὶ Πολυδεύκης Διός, Τελαμὼν καὶ Πηλεὺς Αἰακοῦ, Ἡρακλῆς Διός, Θησεὺς Αἰγέως,³ Ἴδας καὶ Λυγκεὺς Ἀφάρεως, Ἀμφιάραος Οἰκλέους,⁴ Καινεὺς Κορώνου,⁵ Παλαίμων Ἡφαίστου ἢ Αἰτωλοῦ, Κηφεὺς Ἀλεοῦ, Λαέρτης Ἀρκεισίου, Αὐτόλυκος Ἑρμοῦ, Ἀτаланτή Σχοινέως, Μενοίτιος Ἀκτορος, Ἀκτωρ Ἰππάσου, Ἀδμητος Φέρητος, Ἀκαστος Πελίου, Εὐρυτος Ἑρμοῦ, Μελέαγρος Οἰνέως, Ἀγκαῖος Λυκούργου, Εὐφῆμος Ποσειδῶνος, Ποίας Θαυμάκου, Βούτης Τελέοντος, Φᾶνος καὶ Στάφυλος Διονύσου, Ἐργῖνος Ποσειδῶνος, Περικλύμενος Νηλέως, Αὐγέας Ἡλίου, Ἴφικλος Θεστίου, Ἄργος Φρίξου, Εὐρύαλος Μηκιστέως, Πηνέλεως Ἰππάλμου,⁶ Λήιτος Ἀλέκτορος,⁷ Ἴφιτος Ναυ-

¹ φωνῆεν ER: φωνῆ A. ² Ἀγνίου Aegius: ἀγρίου A.

³ θησεὺς Αἰγέως Aegius: αἰγεὺς θησέως A.

⁴ Οἰκλέους Aegius: ἰοκλέους A.

⁵ Καινέως Κόρωνος Aegius: Κόρωνος Καινέως Clavier, Hercher.

⁶ Ἰππάλμου A: Ἰππάλκμου Scholiast on Homer, *Il.* ii. 494: Ἰππαλκίμου Diodorus Siculus, iv. 67. 7.

⁷ Ἀλεκτρύονος Homer, *Il.* xvii. 602, with the Scholiast: Ἡλεκτρύονος Diodorus Siculus, iv. 67. 7.

¹ Compare Apollonius Rhodius, *Argon.* i. 524 sqq., iv. 580 sqq.; Tzetzes, *Schol. on Lycophron*, 175. The following

built a ship of fifty oars named Argo after its builder; and at the prow Athena fitted in a speaking timber from the oak of Dodona.¹ When the ship was built, and he inquired of the oracle, the god gave him leave to assemble the nobles of Greece and sail away. And those who assembled were as follow:² Tiphys, son of Hagnias, who steered the ship; Orpheus, son of Oeagrus; Zetes and Calais, sons of Boreas; Castor and Pollux, sons of Zeus; Telamon and Peleus, sons of Aeacus; Hercules, son of Zeus; Theseus, son of Aegeus; Idas and Lynceus, sons of Aphareus; Amphiaraus, son of Oicles; Caeneus, son of Coronus; Palaemon, son of Hephaestus or of Aetolus; Cepheus, son of Aleus; Laertes son of Arcisius; Autolycus, son of Hermes; Atalanta, daughter of Schoeneus; Menoetius, son of Actor; Actor, son of Hippasus; Admetus, son of Pheres; Acastus, son of Pelias; Eurytus, son of Hermes; Meleager, son of Oeneus; Ancaeus, son of Lycurgus; Euphemus, son of Poseidon; Poeas, son of Thaumacus; Butes, son of Teleon; Phanus and Staphylus, sons of Dionysus; Erginus, son of Poseidon; Periclymenus, son of Neleus; Augeas, son of the Sun; Iphiclus, son of Thestius; Argus, son of Phrixus; Euryalus, son of Mecisteus; Peneleus, son of Hippalmus; Leitus, son of Alector; Iphitus, son of Naubolus;

narrative of the voyage of the Argo is based mainly on the *Argonautica* of Apollonius Rhodius. As to the voyage of the Argonauts, see further Pindar, *Pyth.* iv. 156 (276) *sqq.*; Diodorus Siculus, iv. 40-49; *Orphica, Argonautica*; Tzetzes, *Schol. on Lycophron*, 175; Hyginus, *Fab.* 12, 14-23; Ovid, *Metamorph.* vii. 1 *sqq.*; Valerius Flaccus, *Argonautica*.

² For lists of the Argonauts, see Pindar, *Pyth.* iv. 171 *sqq.*; Apollonius Rhodius, *Argon.* i. 20 *sqq.*; *Orphica, Argonautica*, 119 *sqq.*; Valerius Flaccus, *Argon.* i. 352 *sqq.*; Hyginus, *Fab.* 14.

βόλου, Ἀσκάλαφος καὶ Ἰάλμενος¹ Ἄρεος, Ἀστέριος Κομήτου, Πολύφημος Ἐλάτου.

7 Οὗτοι ναυαρχοῦντος Ἰάσονος ἀναχθέντες προσίσχουσι Λήμνῳ. ἔτυχε δὲ ἡ Λήμνος ἀνδρῶν τότε οὔσα ἔρημος, βασιλευομένη δὲ ὑπὸ Ὑψιπύλης τῆς Θόαντος δι' αἰτίαν τήνδε. αἱ Λήμνιαι τὴν Ἀφροδίτην οὐκ ἐτίμων· ἡ δὲ αὐταῖς ἐμβάλλει δυσσομίαν, καὶ διὰ τοῦτο οἱ γήμαντες αὐτὰς ἐκ τῆς πλησίον Θράκης λαβόντες αἰχμαλωτίδας συνευνάζοντο αὐταῖς. ἀτιμαζόμεναι δὲ αἱ Λήμνιαι τοὺς τε πατέρας καὶ τοὺς ἄνδρας φονεύουσι· μόνη δὲ ἔσωσεν Ὑψιπύλη τὸν ἑαυτῆς πατέρα κρύψασα Θόαντα. προσσχόντες οὖν τότε γυναικοκρατουμένη τῇ Λήμνῳ μίσγονται ταῖς γυναξίν. Ὑψιπύλη δὲ Ἰάσονι συνευνάζεται, καὶ γεννᾷ παῖδας Εὐνήον καὶ Νεβροφόνον.

8 Ἀπὸ Λήμνου δὲ προσίσχουσι Δολίοσιν,² ὧν ἐβασίλευε Κύζικος. οὗτος αὐτοὺς ὑπεδέξατο φιλοφρόνως. νυκτὸς δὲ ἀναχθέντες ἐντεῦθεν καὶ περιπεσόντες ἀντιπνοαῖς, ἀγνοοῦντες πάλιν τοῖς

¹ Ἰάλμενος Homer, *Il.* ii. 512: ἄλμενος A.

² Δολίοσιν Aegius: δολίοις EA.

¹ As to the visit of the Argonauts to Lemnos, see Apollonius Rhodius, *Argon.* i. 607 sqq.; *Orphica, Argonautica*, 473 sqq.; Scholiast on Homer, *Il.* vii. 468; Valerius Flaccus, *Argon.* ii. 77 sqq.; Hyginus, *Fab.* 15. As to the massacre of the men of Lemnos by the women, see further Herodotus, vi. 138; Apostolius, *Cent.* x. 65; Zenobius, *Cent.* iv. 91; Scholiast on Apollonius Rhodius, *Argon.* i. 609, 615. The visit of the Argonauts to Lemnos was the theme of plays by Aeschylus and Sophocles. See *Tragicorum Graecorum Fragmenta*, ed. A. Nauck², pp. 79, 215 sqq.; *The Fragments of Sophocles*, ed. A. C. Pearson, ii. 51 sqq. The Lemnian traditions have been interpreted as evidence of a former custom of gynocracy, or



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL MEMBERSHIP

797,885 Books!

**All you can read
for only
\$8.99/month**

Continue

*Fair usage policy applies



Δολίοσι προσίσχουσιν. οἱ δὲ νομίζοντες Πελασγικὸν εἶναι στρατόν (ἔτυχον γὰρ ὑπὸ Πελασγῶν συνεχῶς πολεμούμενοι) μάχην τῆς νυκτὸς συνάπτουσιν ἀγνοοῦντες πρὸς ἀγνοοῦντας· κτείναντες δὲ πολλοὺς οἱ Ἀργοναῦται, μεθ' ὧν καὶ Κύζικον, μεθ' ἡμέραν, ὡς ἔγνωσαν, ἀποδυράμενοι τὰς τε κόμας ἐκείραντο καὶ τὸν Κύζικον πολυτελῶς ἔθαψαν· καὶ μετὰ τὴν ταφὴν πλεύσαντες Μυσία προσίσχουσιν.

19 Ἐνταῦθα δὲ Ἡρακλέα καὶ Πολύφημον κατέλιπον. Ὕλας γὰρ ὁ Θειοδάμαντος παῖς, Ἡρακλέους δὲ ἐρώμενος, ἀποσταλεῖς ὑδρεύσασθαι διὰ κάλλος ὑπὸ νυμφῶν ἡρπάγη. Πολύφημος δὲ ἀκούσας αὐτοῦ βοήσαντος, σπασάμενος τὸ ξίφος ἐδίωκεν,¹ ὑπὸ ληστῶν ἄγεσθαι νομίζων. καὶ δημοῖ συντυχόντι Ἡρακλεῖ. ζητούντων δὲ ἀμφοτέρων τὸν Ὕλαν ἡ ναῦς ἀνήχθη, καὶ Πολύφημος μὲν ἐν Μυσία κτίσας πόλιν Κίον² ἐβασίλευσεν, Ἡρακλῆς δὲ ὑπέστρεψεν εἰς Ἀργος. Ἡρόδωρος³ δὲ αὐτὸν οὐδὲ τὴν ἀρχὴν φησι πλεῦσαι τότε, ἀλλὰ παρ' Ὀμφάλῃ δουλεύειν. Φερεκύδης δὲ αὐτὸν ἐν Ἀφειταῖς τῆς Θεσσαλίας ἀπολειφθῆναι λέγει τῆς Ἀργοῦς φθεγξαμένης μὴ δύνασθαι φέρειν τὸ τού-

¹ ἐδίωκεν Zenobius, *Cent.* vi. 21, Hercher, Wagner: ἐδίωξεν EA. ² κίον E: κίου A.

³ Ἡρόδωρος Faber: Ἡρόδοτος A.

¹ They lamented for three days and tore out their hair; they raised a mound over the grave, marched round it thrice in armour, performed funeral rites, and celebrated games in honour of the dead man. The mound was to be seen down to later days, and the people of Cyzicus continued to pour libations at it every year. See Apollonius Rhodius, *Argon.* i. 1057-1077. Compare *Orphica, Argonautica* 571 sqq.; Valerius Flaccus, *Argon.* iii. 332 sqq.

However, the Doliones, taking them for a Pelasgian army (for they were constantly harassed by the Pelasgians), joined battle with them by night in mutual ignorance of each other. The Argonauts slew many and among the rest Cyzicus; but by day, when they knew what they had done, they mourned and cut off their hair and gave Cyzicus a costly burial;¹ and after the burial they sailed away and touched at Mysia.²

There they left Hercules and Polyphemus. For Hylas, son of Thiodamas, a minion of Hercules, had been sent to draw water and was ravished away by nymphs on account of his beauty.³ But Polyphemus heard him cry out, and drawing his sword gave chase in the belief that he was being carried off by robbers. Falling in with Hercules, he told him; and while the two were seeking for Hylas, the ship put to sea. So Polyphemus founded a city Cius in Mysia and reigned as king;⁴ but Hercules returned to Argos. However Herodorus says that Hercules did not sail at all at that time, but served as a slave at the court of Omphale. But Pherecydes says that he was left behind at Aphetæ in Thessaly, the Argo having declared with human voice that she could not bear

² Compare Apollonius Rhodius, *Argon.* i. 1172 *sqq.*; Valerius Flaccus, *Argon.* iii. 481 *sqq.*

³ As to Hylas and Hercules, compare Apollonius Rhodius, *Argon.* i. 1207 *sqq.*; Theocritus, *Id.* xiii.; Antoninus Liberalis, *Transform.* 26; *Orphica, Argonautica*, 646 *sqq.*; Valerius Flaccus, *Argon.* iii. 521 *sqq.*; Propertius, i. 20. 17 *sqq.*; Hyginus, *Fab.* 14; *Scriptores rerum mythicarum Latini*, ed. G. H. Bode, vol. i. pp. 18, 140 (*First Vatican Mythographer*, 49; *Second Vatican Mythographer*, 199). It is said that down to comparatively late times the natives continued to sacrifice to Hylas at the spring where he had disappeared, that the priest used to call on him thrice by name, and that the echo answered thrice (Antoninus Liberalis, *l.c.*).

⁴ Compare Apollonius Rhodius, *Argon.* i. 1321 *sqq.*, 1345 *sqq.*

του βάρους. Δημάρατος δὲ αὐτὸν εἰς Κόλχους πεπλευκότα παρέδωκε· Διονύσιος μὲν γὰρ αὐτὸν καὶ ἡγεμόνα φησὶ τῶν Ἀργοναυτῶν γενέσθαι.

0 Ἀπὸ δὲ Μυσίας ἀπῆλθον εἰς τὴν Βεβρύκων γῆν, ἣς ἐβασίλευεν Ἀμυκος Ποσειδῶνος παῖς καὶ <νύμφης>¹ Βιθυνίδος· γενναῖος δὲ ὢν οὗτος τοὺς προσσχόντας ξένους ἡνάγκαζε πυκτεύειν καὶ τοῦτον τὸν τρόπον ἀνῆρει. παραγενόμενος οὖν καὶ τότε ἐπὶ τὴν Ἀργὴν τὸν ἄριστον αὐτῶν εἰς πυγμὴν προεκαλεῖτο.² Πολυδεύκης δὲ ὑποσχόμενος πυκτεύσειν πρὸς αὐτόν, πλήξας κατὰ τὸν ἀγκῶνα ἀπέκτεινε. τῶν δὲ Βεβρύκων ὀρμησάντων πρὸς αὐτόν, ἀρπάσαντες οἱ ἀριστεῖς τὰ ὅπλα πολλοὺς φεύγοντας φονεύουσιν αὐτῶν.

1 Ἐντεῦθεν ἀναχθέντες καταντῶσιν εἰς τὴν τῆς Θράκης Σαλμυδησσόν, ἔνθα ὥκει Φινεὺς μάντις τὰς ὄψεις πεπηρωμένος. τοῦτον οἱ μὲν Ἀγή-

¹ νύμφης added by Hercher, comparing Scholiast on Plato, *Laius*, vii. p. 796 A. ² προεκαλεῖτο Faber: προσεκαλεῖτο A.

¹ The opinions of the ancients were much divided as to the share Hercules took in the voyage of the Argo. See Scholiast on Apollonius Rhodius, *Argon.* i. 1290. In saying that Hercules was left behind in Mysia and returned to Argos, our author follows, as usual, the version of Apollonius Rhodius (*Argon.* i. 1273 sqq.). According to another version, after Hercules was left behind by the Argo in Mysia, he made his way on foot to Colchis (Theocritus, *Id.* xiii. 73 sqq.). Herodotus says (i. 193) that at Aphetæ in Thessaly the hero landed from the Argo to fetch water and was left behind by Jason and his fellows. From the present passage of Apollodorus it would seem that in this account Herodotus was following Pherecydes. Compare Stephanus Byzantius, s.v. Ἀφεταί.

² As to the visit of the Argonauts to the Bebryces, and the boxing-match of Pollux with Amycus, see Apollonius Rhodius, *Argon.* ii. 1 sqq.; Theocritus, xxii. 27 sqq.; *Orphica, Argonautica*, 661 sqq.; Valerius Flaccus, *Argon.* iv. 99 sqq.; Hygi-



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

HISTORY

Tens of thousands of important historical sources, many previously unobtainable, are now available for the first time with a Forgotten Books Full Membership.

Unlimited Access
\$8.99/month

Continue

*Fair usage policy applies



νορος εἶναι λέγουσιν, οἱ δὲ Ποσειδῶνος υἱόν· καὶ πηρωθῆναί φασιν αὐτὸν οἱ μὲν ὑπὸ θεῶν, ὅτι προέλεγε τοῖς ἀνθρώποις τὰ μέλλοντα, οἱ δὲ ὑπὸ Βορέου καὶ τῶν Ἀργοναυτῶν, ὅτι πεισθεὶς μητρὶα τοὺς ἰδίους ἐτύφλωσε παῖδας, τινὲς δὲ ὑπὸ Ποσειδῶνος, ὅτι τοῖς Φρίξου παισὶ τὸν ἐκ Κόλχων εἰς τὴν Ἑλλάδα πλοῦν ἐμήνυσεν. ἔπεμψαν δὲ αὐτῷ καὶ τὰς ἀρπυίας οἱ θεοί· πτερωταὶ δὲ ἦσαν αὗται, καὶ ἐπειδὴ¹ τῷ Φινεῖ παρετίθετο τράπεζα, ἐξ οὐρανοῦ καθιπτάμεναι τὰ μὲν πλείονα ἀνῆρπαζον, ὀλίγα δὲ ὅσα ὁσμῆς ἀνάπλεα κατέλειπον, ὥστε μὴ δύνασθαι προσενέγκασθαι. βουλομένοις δὲ τοῖς Ἀργοναύταις τὰ περὶ τοῦ πλοῦ μαθεῖν ὑποθήσεσθαι τὸν πλοῦν ἔφη, τῶν ἀρπυιῶν αὐτὸν εἰς ἀπαλλάξωσιν. οἱ δὲ παρέθεσαν αὐτῷ τράπεζαν ἐδεσμάτων, ἀρπυιαι δὲ ἐξαίφνης σὺν βοῇ καταπτᾶσαι τὴν τροφὴν ἤρπασαν.² θεασάμενοι δὲ οἱ Βορέου παῖδες Ζήτης καὶ Κάλαϊς, ὄντες πτερωτοί, σπασάμενοι τὰ ξίφη δι' αἴρος ἐδίωκον. ἦν δὲ ταῖς ἀρπυίαις χρεὼν τεθνάναι ὑπὸ τῶν Βορέου παίδων, τοῖς δὲ Βορέου παισὶ τότε τελευτήσειν ὅταν διώκοντες μὴ καταλάβωσι. διωκομένων δὲ τῶν ἀρπυιῶν ἡ μὲν κατὰ Πελοπόννησον εἰς τὸν Τίγρην ποταμὸν ἐμπίπτει, ὃς νῦν ἀπ' ἐκείνης Ἀρπυς καλεῖται· ταύτην δὲ οἱ μὲν Νικοθόην οἱ δὲ Ἀελλόπουν καλοῦσιν. ἡ δὲ ἑτέρα καλουμένη Ὠκυπέτη, ὡς δὲ ἔνιοι Ὠκυθόη (Ἡσίοδος δὲ λέγει αὐτὴν Ὠκυπόδην), αὕτη κατὰ τὴν Προποντίδα φεύγουσα μέχρις Ἑχινάδων ἦλθε νήσων, αἱ νῦν ἀπ' ἐκείνης Στροφάδες καλοῦν-

¹ ἐπειδὴ Bekker: ἐπειδὰν EA: ἐπειδὰν . . . παρατίθοιτο (for MS. παρετίθετο) Hercher.

² ἤρπασαν E: ἤρπαζον A.

was a son of Agenor,¹ but others that he was a son of Poseidon, and he is variously alleged to have been blinded by the gods for foretelling men the future ; or by Boreas and the Argonauts because he blinded his own sons at the instigation of their stepmother ;² or by Poseidon, because he revealed to the children of Phrixus how they could sail from Colchis to Greece. The gods also sent the Harpies to him. These were winged female creatures, and when a table was laid for Phineus, they flew down from the sky and snatched up most of the victuals, and what little they left stank so that nobody could touch it. When the Argonauts would have consulted him about the voyage, he said that he would advise them about it if they would rid him of the Harpies. So the Argonauts laid a table of viands beside him, and the Harpies with a shriek suddenly pounced down and snatched away the food. When Zetes and Calais, the sons of Boreas, saw that, they drew their swords and, being winged, pursued them through the air. Now it was fated that the Harpies should perish by the sons of Boreas, and that the sons of Boreas should die when they could not catch up a fugitive. So the Harpies were pursued and one of them fell into the river Tigres in Peloponnese, the river that is now called Harpys after her ; some call her Nicothoe, but others Aellopus. But the other, named Ocypete or, according to others, Ocythoe (but Hesiod calls her Ocypode)³ fled by the Propontis till she came to the Echinadian Islands, which are now called Strophades after her ;

¹ So Apollonius Rhodius (*Argon.* ii. 237, 240) and Hyginus (*Fab.* 19).

² See below, iii. 15. 3 note.

³ Hesiod (*Theog.* 267) calls her Ocypete.

ται· ἐστράφη γὰρ ὡς ἦλθεν ἐπὶ ταύτας, καὶ γενομένη κατὰ τὴν ἡίονα ὑπὸ καμάτου πίπτει σὺν τῷ διώκοντι. Ἀπολλώνιος δὲ ἐν τοῖς Ἀργοναύταις ἕως Στροφάδων νήσων φησὶν αὐτὰς διωχθῆναι καὶ μηδὲν παθεῖν, δούσας ὄρκον τὸν Φινέα μηκέτι ἀδικῆσαι.

2 Ἀπαλλαγεῖς δὲ τῶν ἀρπυιῶν Φινεὺς ἐμήνυσε τὸν πλοῦν τοῖς Ἀργοναύταις, καὶ περὶ τῶν συμπληγάδων ὑπέθετο πετρῶν τῶν κατὰ θάλασσαν. ἦσαν δὲ ὑπερμεγέθεις αὗται, συγκρουόμεναι δὲ ἀλλήλαις ὑπὸ τῆς τῶν πνευμάτων βίας τὸν διὰ θαλάσσης πόρον ἀπέκλειον. ἐφέρετο δὲ πολλή μὲν ὑπὲρ¹ αὐτῶν ὀμίχλη πολὺς δὲ πάταγος, ἦν δὲ ἀδύνατον καὶ τοῖς πετεινοῖς δι' αὐτῶν διελθεῖν.² εἶπεν οὖν αὐτοῖς ἀφεῖναι πελειάδα διὰ τῶν πετρῶν, καὶ ταύτην ἐὰν μὲν ἴδωσι σωθεῖσαν, διαπλεῖν καταφρονοῦντας, ἐὰν δὲ ἀπολομένην,³ μὴ πλεῖν βιάζεσθαι. ταῦτα ἀκούσαντες ἀνήγοντο, καὶ ὡς πλησίον ἦσαν τῶν πετρῶν, ἀφιάσιν ἐκ τῆς πρῶρας πελειάδα· τῆς δὲ ἵπταμένης τὰ ἄκρα τῆς οὐρᾶς ἢ σύμπτωσις τῶν πετρῶν ἀπεθέρισεν.⁴ ἀναχωρούσας οὖν ἐπιτηρήσαντες τὰς πέτρας μετ' εἰρεσίας ἐντόνου,⁵ συλλαβομένης Ἡρας, διῆλθον,

¹ ὑπὲρ Bekker : ὑπ' EA : ἀπ' Clavier, Hercher.

² διελθεῖν E : ἐλθεῖν A.

³ ἀπολυμένην EA, Wagner : ἀπολομένην Heyne, Westermann, Müller, Bekker, Hercher.

⁴ ἀπεθέρισεν A : ἀπέθριξεν E : ἀπέθρισεν Wagner.

⁵ ἐντόνου A : εὐτόνου E, Wagner.

¹ Compare Apollonius Rhodius, *Argon.* ii. 284–298, who says that previously the islands were called the *Floating Isles* (*Plotai*).

² The Clashing Rocks are the islands which the Greeks



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL MEMBERSHIP

797,885 Books!

**All you can read
for only
\$8.99/month**

Continue

*Fair usage policy applies



τὰ ἄκρα τῶν ἀφλάστων τῆς νεῶς¹ περικοπείσης. αἱ μὲν οὖν συμπληγάδες ἔκτοτε ἔστησαν· χρεὼν γὰρ ἦν αὐταῖς νεῶς¹ περαιωθείσης στήναι παντελῶς.

3 Οἱ δὲ Ἀργοναῦται πρὸς Μαριανδυνοὺς παρεγένοντο, καὶ κεῖ φιλοφρόνως ὁ βασιλεὺς ὑπεδέξατο Λύκος. ἔνθα θνήσκει μὲν Ἰδμων ὁ μάντις πλήξαντος αὐτὸν κάπρου, θνήσκει δὲ καὶ Τῖφυς, καὶ τὴν ναῦν Ἀγκαῖος ὑπισχνεῖται κυβερνᾶν.

Παραπλεύσαντες δὲ Θερμώδοντα καὶ Καύκασον ἐπὶ Φᾶσιν ποταμὸν ἦλθον· οὗτος τῆς Κολχικῆς ἐστίν.² ἐγκαθορμισθείσης δὲ τῆς νεῶς¹ ἦκε πρὸς Αἰήτην Ἰάσων, καὶ τὰ ἐπιταγέμενα ὑπὸ Πελίου λέγων παρεκάλει δοῦναι τὸ δέρας αὐτῷ· ὁ δὲ δώσειν ὑπέσχετο, εἰὰν τοὺς χαλκόποδας ταύρους μόνος καταζεύξῃ. ἦσαν δὲ ἄγριοι παρ' αὐτῷ ταῦροι δύο, μεγέθει διαφέροντες, δῶρον Ἡφαίστου, οἱ χαλκοῦς μὲν εἶχον πόδας, πῦρ δὲ ἐκ στομάτων ἐφύσων. τούτους αὐτῷ ζεύξαντι ἐπέτασσε³ σπείρειν δράκοντος ὀδόντας· εἶχε γὰρ λαβὼν παρ' Ἀθηνᾶς τοὺς ἡμίσεις ὧν Κάδμος ἔσπειρεν ἐν Θήβαις. ἀποροῦντος δὲ τοῦ Ἰάσονος

¹ νεῶς E : νηὶς A.

² ἐστίν· ἐγκαθορμισθείσης E, Wagner : ἐστι γῆς· καθορμισθείσης A. ³ ἐπέτασσε E : ἐπετάσσετο A.

¹ Compare Apollonius Rhodius, *Argon.* ii. 720 sqq.; *Orphica, Argonautica*, 715 sqq.; Valerius Flaccus, *Argon.* iv. 733 sqq.; Hyginus, *Fab.* 18.

² Compare Apollonius Rhodius, *Argon.* ii. 815 sqq.; *Orphica, Argonautica*, 725 sqq.; Valerius Flaccus, *Argon.* v. 1 sqq.; Hyginus, *Fab.* 14 and 18. According to Apollonius, the barrow of Idmon was surmounted by a wild olive tree, which the Nisaeans were commanded by Apollo to worship as the guardian of the city.

poop being shorn away right round. Henceforth the Clashing Rocks stood still; for it was fated that, so soon as a ship had made the passage, they should come to rest completely.

The Argonauts now arrived among the Marian-dynians, and there King Lycus received them kindly.¹ There died Idmon the seer of a wound inflicted by a boar;² and there too died Tiphys, and Ancaeus undertook to steer the ship.³

And having sailed past the Thermodon and the Caucasus they came to the river Phasis, which is in the Colchian land.⁴ When the ship was brought into port, Jason repaired to Aeetes, and setting forth the charge laid on him by Pelias invited him to give him the fleece. The other promised to give it if single-handed he would yoke the brazen-footed bulls. These were two wild bulls that he had, of enormous size, a gift of Hephaestus; they had brazen feet and puffed fire from their mouths. These creatures Aeetes ordered him to yoke and to sow dragon's teeth; for he had got from Athena half of the dragon's teeth which Cadmus sowed in Thebes.⁵ While Jason puzzled how he could yoke the bulls,

³ Compare Apollonius Rhodius, *Argon.* ii. 851-898; *Orphica, Argonautica*, 729 *sqq.*; Tzetzes, *Schol. on Lycophron*, 890; Valerius Flaccus, *Argon.* v. 13 *sqq.*; Hyginus, *Fab.* 14 and 18.

⁴ As to Jason in Colchis, and his winning of the Golden Fleece, see Apollonius Rhodius, *Argon.* ii. 1260 *sqq.*, iii. 1 *sqq.*, iv. 1-240; Diodorus Siculus, iv. 48. 1-5; Valerius Flaccus, *Argon.* v. 177-viii. 139; Ovid, *Metamorph.* vii. 1-158. The adventures of Jason in Colchis were the subject of a play by Sophocles called *The Colchian Women*. See *The Fragments of Sophocles*, ed. A. C. Pearson, vol. ii. pp. 15 *sqq.*; *Tragicorum Graecorum Fragmenta*, ed. A. Nauck², pp. 204 *sqq.*

⁵ Compare Apollonius Rhodius, *Argon.* iii. 401 *sqq.*, 1176 *sqq.*

πῶς ἂν, δύναίτο τοὺς ταύρους καταζευῆσαι, Μήδεια αὐτοῦ ἐρωτα ἴσχει· ἦν δὲ αὕτη θυγάτηρ Αἰήτου καὶ Εἰδυίας τῆς Ὠκεανοῦ, φαρμακίς.¹ δεδοικυῖα δὲ μὴ πρὸς τῶν ταύρων διαφθαρῇ, κρύφα τοῦ πατρὸς συνεργήσειν αὐτῷ πρὸς τὴν κατάζευξιν τῶν ταύρων ἐπηγγείλατο καὶ τὸ δέρας ἐγχειριεῖν, ἔαν ὁμόσῃ αὐτὴν ἔξω γυναιῖκα καὶ εἰς Ἑλλάδα σύμπλουν ἀγάγηται. ὁμόσαντος δὲ Ἰάσονος φάρμακον δίδωσιν, ᾧ καταζευγνύται μέλλοντα τοὺς ταύρους ἐκέλευσε χρῖσαι τὴν τε ἀσπίδα καὶ τὸ δόρυ καὶ τὸ σῶμα· τούτῳ γὰρ χρισθέντα ἔφη πρὸς μίαν ἡμέραν μήτ' ἂν ὑπὸ πυρὸς ἀδικηθήσθαι μήτε ὑπὸ σιδήρου. ἐδήλωσε δὲ αὐτῷ σπειρομένων τῶν ὀδόντων ἐκ γῆς ἄνδρας μέλλειν ἀναδύεσθαι ἐπ' αὐτὸν καθωπλισμένους, οὓς² ἔλεγεν ἐπειδὰν ἀθρόους θεάσῃται, βάλλειν εἰς μέσον λίθους ἀποθεν, ὅταν δὲ ὑπὲρ τούτου μάχωνται πρὸς ἀλλήλους, τότε κτείνειν αὐτούς. Ἰάσων δὲ τοῦτο ἀκούσας καὶ χρισάμενος τῷ φαρμάκῳ, παραγενόμενος εἰς τὸ τοῦ νεῶ ἄλσος ἐμάστευε τοὺς ταύρους, καὶ σὺν πολλῷ πυρὶ ὀρμήσαντας αὐτοὺς κατέζευξε. σπείραντος³ δὲ αὐτοῦ τοὺς ὀδόντας ἀνέτελλον ἐκ τῆς γῆς ἄνδρες ἔνοπλοι· ὁ δὲ ὅπου πλείονας ἐώρα, βάλλων ἀφανῶς⁴ λίθους, πρὸς αὐτοὺς μαχομένους πρὸς ἀλλήλους προσιὼν ἀνήρει. καὶ κατεζευγμένων⁵

¹ φαρμακίς ER^a: φαρμάκοις A.

² οὓς ERR^a: ἄς A.

³ σπείραντος E: σπείροντος A.

⁴ ἀφανῶς E: ἀφανεῖς A.

⁵ κατεζευγμένων Faber: καταζευγνυμένων EA.

¹ As to the yoking of the brazen-footed bulls, compare Pindar, *Pyth.* iv. 224 (399) *sqq.*; Apollonius Rhodius, *Argon.*



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page



HISTORY

Tens of thousands of important historical sources, many previously unobtainable, are now available for the first time with a Forgotten Books Full Membership.

Unlimited Access
\$8.99/month

Continue

*Fair usage policy applies

τῶν ταύρων οὐκ ἐδίδου τὸ δέρας Αἰήτης, ἐβούλετο δὲ τήν τε Ἀργὼ καταφλέξει καὶ κτείνει τοὺς ἐμπλέοντας. φθάσασα δὲ Μήδεια τὸν Ἰάσονα νυκτὸς ἐπὶ τὸ δέρας ἤγαγε, καὶ τὸν φυλάσσοντα δράκοντα κατακοιμίσασα τοῖς φαρμάκοις μετὰ Ἰάσονος, ἔχουσα τὸ δέρας, ἐπὶ τήν Ἀργὼ παρεγένετο. συνείπετο δὲ αὐτῇ καὶ ὁ ἀδελφὸς Ἀψυρτος. οἱ δὲ νυκτὸς μετὰ τούτων ἀνήχθησαν.

4 Αἰήτης δὲ ἐπιγνοὺς τὰ τῇ Μηδείᾳ τετολμημένα ὥρμησε τήν ναῦν διώκειν. ἰδοῦσα δὲ αὐτὸν πλησίον ὄντα Μήδεια τὸν ἀδελφὸν φονεύει καὶ μελίσασα κατὰ τοῦ βυθοῦ ρίπτει. συναθροίζων δὲ Αἰήτης τὰ τοῦ παιδὸς μέλη τῆς διώξεως ὑστέρησε· διόπερ ὑποστρέψας, καὶ τὰ σωθέντα τοῦ παιδὸς μέλη θάψας, τὸν τόπον προσηγόρευσε Τόμους. πολλοὺς δὲ τῶν Κόλχων ἐπὶ τήν ζήτησιν τῆς Ἀργούης ἐξέπεμψεν, ἀπειλήσας, εἰ μὴ Μήδειαν ἄξουσιν, αὐτοὺς πείσεσθαι τὰ ἐκείνης. οἱ δὲ σχισθέντες¹ ἄλλος ἄλλαχοῦ ζήτησιν ἐποιοῦντο.

Τοῖς δὲ Ἀργοναύταις τὸν Ἡριδανὸν ποταμὸν ἤδη παραπλέουσι Ζεὺς μηνίσας ὑπὲρ τοῦ φονευθέντος Ἀψύρτου χειμῶνα λάβρον ἐπιπέμψας

¹ σχισθέντες ER, Wagner: σχεθέντες A: διασχεθέντες Heyne, Westermann, Müller: διαχεθέντες Bekker: διαχυθέντες Hercher.

¹ Apollonius Rhodius, *Argon.* iv. 123–182.

² Here Apollodorus departs from the version of Apollonius Rhodius, according to whom Apsyrtus, left behind by Jason and Medea, pursued them with a band of Colchians, and, overtaking them, was treacherously slain by Jason, with the connivance of Medea, in an island of the Danube. See

were yoked, Aeetes did not give the fleece; for he wished to burn down the Argo and kill the crew. But before he could do so, Medea brought Jason by night to the fleece, and having lulled to sleep by her drugs the dragon that guarded it, she possessed herself of the fleece and in Jason's company came to the Argo.¹ She was attended, too, by her brother Apsyrtus.² And with them the Argonauts put to sea by night.

When Aeetes discovered the daring deeds done by Medea, he started off in pursuit of the ship; but when she saw him near, Medea murdered her brother and cutting him limb from limb threw the pieces into the deep. Gathering the child's limbs, Aeetes fell behind in the pursuit; wherefore he turned back, and, having buried the rescued limbs of his child, he called the place Tomi. But he sent out many of the Colchians to search for the Argo, threatening that, if they did not bring Medea to him, they should suffer the punishment due to her; so they separated and pursued the search in divers places.

When the Argonauts were already sailing past the Eridanus river, Zeus sent a furious storm upon them, and drove them out of their course, because he was

Apollonius Rhodius, *Argon.* iv. 224 *sq.*, 303-481. Apollodorus seems to have followed the account given by Pherecydes in his seventh book (Scholiast on Apollonius Rhodius, *Argon.* iv. 223, 228). The version of Apollonius is followed by Hyginus (*Fab.* 23) and the Orphic poet (*Argonautica*, 1027 *sqq.*). According to Sophocles, in his play *The Colchian Women*, Apsyrtus was murdered in the palace of Aeetes (Scholiast on Apollonius Rhodius, *Argon.* iv. 228); and this account seems to have been accepted by Euripides (*Medea*, 1334). Apollodorus's version of the murder of Apsyrtus is repeated verbally by Zenobius (iv. 92), but as usual without acknowledgment.

ἐμβάλλει πλάνην. καὶ αὐτῶν τὰς Ἀψυρτίδας νήσους παραπλεόντων ἢ ναῦς φθέγγεται μὴ λήξειν τὴν ὀργὴν τοῦ Διός, ἐὰν¹ μὴ πορευθέντες εἰς τὴν Αὔσονίαν τὸν Ἀψύρτου φόνον καθαρθῶσιν ὑπὸ Κίρκης. οἱ δὲ παραπλεύσαντες τὰ Λιγύων² καὶ Κελτῶν ἔθνη, καὶ διὰ τοῦ Σαρδονίου πελάγους διακομισθέντες,³ παραμειψάμενοι Τυρρηνίαν ἦλθον εἰς Αἰαίην,⁴ ἔνθα Κίρκης ἰκέται γενόμενοι καθαίρονται.

25 Παραπλεόντων δὲ Σειρῆνας αὐτῶν, Ὀρφεὺς τὴν ἐναντίαν μοῦσαν μελωδῶν τοὺς Ἀργοναύτας κατέσχε. μόνος δὲ Βούτης ἐξενήξατο πρὸς αὐτάς, ὃν ἄρπάσασα Ἀφροδίτη ἐν Λιλυβαίῳ κατώκισε.

Μετὰ δὲ τὰς Σειρῆνας τὴν ναῦν Χάρυβδις ἐξεδέχετο καὶ Σκύλλα καὶ πέτραι πλαγκταί, ὑπὲρ ὧν φλόξ πολλὴ καὶ καπνὸς ἀναφερόμενος ἑωρᾶτο. ἀλλὰ διὰ τούτων διεκόμισε τὴν ναῦν σὺν Νηρηίσι Θέτις παρακληθεῖσα ὑπὸ Ἥρας.

Παραμειψάμενοι δὲ Θρινακίαν νῆσον Ἡλίου βοῦς⁵ ἔχουσιν εἰς τὴν Φαιάκων νῆσον Κέρκυραν ἦκον, ἧς βασιλεὺς ἦν Ἀλκίνοος. τῶν δὲ Κόλχων

¹ ἐὰν Heyne : εἰ EA.

² Λιγύων Scaliger : λιβύων EA.

³ διακομισθέντες E : κομισθέντες A.

⁴ αἰαίην ERR^aC : Αἰαίαν Heyne, Westermann, Müller, Bekker, Hercher.

⁵ βοῦς EA : βόας Wagner.

¹ Compare Apollonius Rhodius, *Argon.* iv. 576–591 ; *Orphica, Argonautica*, 1160 sqq.

² Compare Apollonius Rhodius, *Argon.* iv. 659–717, who describes the purificatory rites. A sucking-pig was waved over the homicides ; then its throat was cut, and their hands were sprinkled with its blood. Similar rites of purification



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL

MEMBERSHIP

797,885 Books!

All you can read

for only

\$8.99/month

Continue

*Fair usage policy applies



τὴν ναῦν εὐρεῖν μὴ δυναμένων οἱ μὲν τοῖς Κεραυνίοις¹ ὄρεσι παρώκησαν, οἱ δὲ εἰς τὴν Ἰλλυρίδα κομισθέντες ἔκτισαν Ἀψυρτίδας νήσους· ἔνιοι δὲ πρὸς Φαίακας ἐλθόντες τὴν Ἀργὴν κατέλαβον καὶ τὴν Μήδειαν ἀπήτουν παρ' Ἀλκινόου. ὁ δὲ εἶπεν, εἰ μὲν ἤδη συνελήλυθεν Ἰάσони, δώσειν αὐτὴν ἐκείνῳ, εἰ δ' ἔτι παρθένος ἐστί, τῷ πατρὶ ἀποπέμψειν.² Ἀρήτη δὲ ἡ Ἀλκινόου γυνὴ φθασασα Μήδειαν Ἰάσони συνέζευξεν· ὅθεν οἱ μὲν Κόλχοι μετὰ Φαιάκων κατώκησαν, οἱ δὲ Ἀργοναῦται μετὰ τῆς Μηδείας ἀνήχθησαν.

26 Πλέοντες δὲ νυκτὸς σφοδρῶ περιπίπτουσι χειμῶνι. Ἀπόλλων δὲ στὰς ἐπὶ τὰς Μελαντίους³ δειράς, τοξεύσας τῷ βέλει εἰς τὴν θάλασσαν κατήστραψεν. οἱ δὲ πλησίον ἐθεάσαντο νῆσον, τῷ δὲ παρὰ προσδοκίαν ἀναφανῆναι⁴ προσορμισθέντες Ἀνάφην ἐκάλεσαν· ἰδρυσάμενοι δὲ βωμὸν Ἀπόλλωνος αἰγλήτου⁵ καὶ θυσιάσαντες ἐπ' εὐωχίαν ἐτράπησαν. δοθεῖσαι δ' ὑπὸ Ἀρήτης Μηδείᾳ δώδεκα θεράπαινοι τοὺς ἀριστεάς ἔσκωπτον μετὰ παιγνίας· ὅθεν ἔτι καὶ νῦν ἐν τῇ θυσίᾳ σύνηθές ἐστι σκώπτειν ταῖς γυναιξίν.

¹ Κεραυνίοις Tzetzes, *Schol. on Lycophron*, 175: κερκυραίοις A: κερκυραίων E. ² ἀποπέμψειν E: ἀντιπέμψειν A.

³ Μελαντίους Apollonius Rhodius, *Argon.* iv. 1707: μενοιπίου A.

⁴ A participle like καταπλαγέμενοι seems wanted. Compare ii. 5. 1.

⁵ αἰγλήτου Apollonius Rhodius, *Argon.* iv. 1716: αἰγαίου A.

¹ Compare Apollonius Rhodius, *Argon.* iv. 1106 sqq.; *Orphica, Argonautica*, 1327 sqq.

² Compare Apollonius Rhodius, *Argon.* iv. 1111–1169; *Orphica, Argonautica*, 1342 sqq.

³ Compare Apollonius Rhodius, *Argon.* iv. 1206 sqq.

ship, some of them settled at the Ceraunian mountains, and some journeyed to Illyria and colonized the Apsyrtides Islands. But some came to the Phaeacians, and finding the Argo there, they demanded of Alcinous that he should give up Medea. He answered, that if she already knew Jason, he would give her to him, but that if she were still a maid he would send her away to her father.¹ However, Arete, wife of Alcinous, anticipated matters by marrying Medea to Jason;² hence the Colchians settled down among the Phaeacians³ and the Argonauts put to sea with Medea.

Sailing by night they encountered a violent storm, and Apollo, taking his stand on the Melantian ridges, flashed lightning down, shooting a shaft into the sea. Then they perceived an island close at hand, and anchoring there they named it Anaphe, because it had loomed up (*anaphanēnai*) unexpectedly. So they founded an altar of Radiant Apollo, and having offered sacrifice they betook them to feasting; and twelve handmaids, whom Arete had given to Medea, jested merrily with the chiefs; whence it is still customary for the women to jest at the sacrifice.⁴

⁴ Compare Apollonius Rhodius, *Argon.* iv. 1701-1730; *Orphica, Argonautica*, 1361-1367. From the description of Apollonius we gather that the raillery between men and women at these sacrifices was of a ribald character (*αἰσχροῖς ἔπαισσιν*). Here Apollodorus again departs from Apollonius, who places the intervention of Apollo and the appearance of the island of Anaphe after the approach of the Argonauts to Crete, and their repulse by Talos. Moreover, Apollonius tells how, after leaving Phaeacia, the Argonauts were driven by a storm to Libya and the Syrtes, where they suffered much hardship (*Argon.* iv. 1228-1628). This Libyan episode in the voyage of the Argo is noticed by Diodorus Siculus (iv. 56. 6), but entirely omitted by Apollodorus.

Ἐντεῦθεν ἀναχθέντες κωλύονται Κρήτη προσίσχειν ὑπὸ Τάλῳ. τοῦτον οἱ μὲν τοῦ χαλκοῦ γένους εἶναι λέγουσιν, οἱ δὲ ὑπὸ Ἡφαίστου Μίνῳ δοθῆναι· ὃς ἦν χαλκοῦς ἀνὴρ, οἱ δὲ ταῦρον αὐτὸν λέγουσιν. εἶχε δὲ φλέβα μίαν ἀπὸ αὐχένος κατατείνουσιν ἄχρι σφυρῶν· κατὰ δὲ τὸ τέρμα¹ τῆς φλεβὸς ἦλος διήρυστο χαλκοῦς. οὗτος ὁ Τάλῳς τρεῖς ἐκάστης ἡμέρας τὴν νῆσον περιτοχάζων ἐτήρει· διὸ καὶ τότε τὴν Ἀργὴν προσπλέουσιν θεωρῶν τοῖς λίθοις ἔβαλλεν. ἔξαπατηθεὶς δὲ ὑπὸ Μηδείας ἀπέθανεν, ὥς μὲν ἔνιοι λέγουσι, διὰ φαρμάκων αὐτῷ μανίαν Μηδείας ἐμβαλούσης, ὥς δέ τινες, ὑποσχομένης ποιήσκειν ἀθάνατον καὶ τὸν ἦλον ἐξελούσης, ἐκρυέντος τοῦ παντὸς ἰχῶρος αὐτὸν ἀποθανεῖν. τινὲς δὲ αὐτὸν τοξευθέντα ὑπὸ Ποίαντος εἰς τὸ σφυρὸν τελευτῆσαι λέγουσι.

Μίαν δὲ ἐνταῦθα νύκτα μέναντες Αἰγίνη προσίσχουσιν ὑδρεύσασθαι θέλοντες, καὶ γίνεται περὶ τῆς ὑδρείας αὐτοῖς ἄμιλλα. ἐκεῖθεν δὲ διὰ τῆς Εὐβοίας καὶ τῆς Λοκρίδος πλεύσαντες εἰς Ἰωλκὸν

¹ τέρμα Faber, Heyne, Bekker, Hercher, Wagner: δέρμα A, Zenobius, *Cent.* v. 85, Westermann, Müller.

¹ As to Talos, see Apollonius Rhodius, *Argon.* iv. 1639–1693; *Orphica, Argonautica*, 1358–1360; Agatharchides, in Photius, *Bibliotheca*, p. 443 b, lines 22–25, ed. Bekker; Lucian, *De saltatione*, 49; Zenobius, *Cent.* v. 85; Suidas, s.v. Σαρδάμιος γέλως; Eustathius, on Homer, *Odyssey*, xx. 302, p. 1893; Scholiast on Plato, *Republic*, i. p. 337 A. Talos would seem to have been a bronze image of the sun represented as a man with a bull's head. See *The Dying God*, pp. 74 sq.; A. B. Cook, *Zeus*, i. 718 sqq. In his account of the death of Talos our author again differs from Apollonius Rhodius, according



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

HISTORY

Tens of thousands of important historical sources, many previously unobtainable, are now available for the first time with a Forgotten Books Full Membership.

Unlimited Access
\$8.99/month

Continue

*Fair usage policy applies



ἦλθον, τὸν πάντα πλοῦν ἐν τέτταρσι μῆσιν τελειώσαντες.

7 Πελίας δὲ ἀπογνοῦς τὴν ὑποστροφὴν τῶν Ἀργοναυτῶν τὸν Αἴσωνα κτείνειν ἤθελεν· ὁ δὲ αἰτησάμενος ἑαυτὸν ἀνελεῖν θυσίαν ἐπιτελῶν ἀδεῶς τοῦ ταυρείου σπασάμενος αἵματος¹ ἀπέθανεν. ἡ δὲ Ἰάσονος μήτηρ ἐπαρασαμένη Πελία,² νήπιον ἀπολιποῦσα παῖδα Πρόμαχον ἑαυτὴν ἀνήρτησε· Πελίας δὲ καὶ τὸν αὐτῇ καταλειφθέντα παῖδα ἀπέκτεινεν. ὁ δὲ Ἰάσων κατελθὼν τὸ μὲν δέρας ἔδωκε, περὶ ᾧ δὲ ἡδικήθη μετελθεῖν ἐθέλων καιρὸν ἐξεδέχετο. καὶ τότε μὲν εἰς Ἴσθμὸν μετὰ τῶν ἀριστέων πλεύσας ἀνέθηκε τὴν ναῦν Ποσειδῶνι, αὐθις δὲ Μήδειαν παρακαλεῖ ζητεῖν ὅπως Πελίας αὐτῷ δίκας ὑπόσχῃ. ἡ δὲ εἰς τὰ βασίλεια τοῦ Πελίου παρελθοῦσα ^{πενθεῖ} τὰς θυγατέρας αὐτοῦ τὸν πατέρα κρεουργῆσαι καὶ καθεψῆσαι, διὰ φαρμάκων αὐτὸν ἐπαγγελλομένη ποιήσῃ νέον· καὶ τοῦ πιστεῦσαι χάριν κριὸν μελίσασα καὶ καθεψήσασα ἐπείησεν ἄρνα. αἱ δὲ πιστεύσασαι τὸν πατέρα κρεουργοῦσι καὶ καθέψουσιν. Ἀκαστος³ δὲ μετὰ τῶν τὴν Ἰωλκὸν

¹ ταυρείου σπασάμενος αἵματος E: ταύρου αἷμα σπασάμενος A.

² πελία E: πελίαν A.

³ Ἀκαστος Aegius: ἄδραστος EA.

¹ Compare Diodorus Siculus, iv. 50. 1; Valerius Flaccus, *Argon.* i. 777 sq. The ancients believed that bull's blood was poisonous. Similarly Themistocles was popularly supposed to have killed himself by drinking bull's blood (Plutarch, *Themistocles*, 31).

² Her name was Perimede, according to Apollodorus (i. 9. 16). Diodorus Siculus calls her Amphinome, and says that she stabbed herself after cursing Pelias (iv. 50. 1).

Iolcus, having completed the whole voyage in four months.

Now Pelias, despairing of the return of the Argonauts, would have killed Aeson; but he requested to be allowed to take his own life, and in offering a sacrifice drank freely of the bull's blood and died.¹ And Jason's mother cursed Pelias and hanged herself,² leaving behind an infant son Promachus; but Pelias slew even the son whom she had left behind.³ On his return Jason surrendered the fleece, but though he longed to avenge his wrongs he bided his time. At that time he sailed with the chiefs to the Isthmus and dedicated the ship to Poseidon, but afterwards he exhorted Medea to devise how he could punish Pelias. So she repaired to the palace of Pelias and persuaded his daughters to make mince meat of their father and boil him, promising to make him young again by her drugs; and to win their confidence she cut up a ram and made it into a lamb by boiling it. So they believed her, made mince meat of their father and boiled him.⁴ But Acastus buried his father with the help

³ Compare Diodorus Siculus, iv. 50. 1.

⁴ With this account of the death of Pelias compare Diodorus Siculus, iv. 51 sq.; Pausanias, viii. 11. 2 sq.; Zenobius, *Cent.* iv. 92; Plautus, *Pseudolus*, Act iii. vv. 868 sqq.; Cicero, *De senectute*, xxiii. 83; Ovid, *Metamorph.* vii. 297-349; Hyginus, *Fab.* 24. The story of the fraud practised by Medea on Pelias is illustrated by Greek vase-paintings. For example, on a black-figured vase the ram is seen issuing from the boiling cauldron, while Medea and the two daughters of Pelias stand by watching it with gestures of glad surprise, and the aged white-haired king himself sits looking on expectant. See Miss J. E. Harrison, *Greek Vase Paintings* (London, 1894), plate ii; A. Baumeister, *Denkmäler des klassischen Altertums*, ii. 1201 sq., with fig. 1394. According to the author of

οἰκούντων τὸν πατέρα θάπτει, τὸν δὲ Ἰάσωνα
μετὰ τῆς Μηδείας τῆς Ἰωλκοῦ ἐκβάλλει.

8 Οἱ δὲ ἦκον εἰς Κόρινθον, καὶ δέκα μὲν ἔτη
διετέλουν εὐτυχοῦντες, αὐθις δὲ τοῦ τῆς Κορίνθου
βασιλέως Κρέοντος τὴν θυγατέρα Γλαύκην
Ἰάσωνι ἐγγυῶντος, παραπεμψάμενος Ἰάσων Μή-
δειαν ἐγάμει. ἡ δέ, οὓς τε ὥμοσεν Ἰάσων θεοὺς
ἐπικαλεσαμένη καὶ τὴν Ἰάσονος ἀχαριστίαν
μεμψαμένη πολλάκις, τῇ μὲν γαμουμένη πέπλον
μεμαγμένον¹ φαρμάκοις² ἔπεμψεν, ὃν ἀμφιεσα-
μένη μετὰ τοῦ βοηθοῦντος πατρὸς πυρὶ λάβρῳ
κατεφλέχθη,³ τοὺς δὲ παῖδας οὓς εἶχεν ἐξ Ἰάσονος,
Μέρμερον καὶ Φέρητα, ἀπέκτεινε, καὶ λαβοῦσα
παρὰ Ἡλίου ἄρμα πτηνῶν⁴ δρακόντων ἐπὶ
τούτου φεύγουσα ἦλθεν εἰς Ἀθήνας. λέγεται δὲ
<καὶ> ὅτι φεύγουσα τοὺς παῖδας ἔτι νηπίους
ὄντας κατέλιπεν, ἰκέτας καθίσασα ἐπὶ τὸν βωμὸν

¹ μεμαγμένον E: μεμαγευμένον A.

² φαρμάκοις ER: φάρμακον A.

³ κατεφλέχθη E: καταφλέγει A.

⁴ πτηνῶν EC. Some MSS. read πτηνὸν.

the epic *Returns* (*Nostoi*), Medea in like manner restored to youth Jason's old father, Aeson; according to Pherocydes and Simonides, she applied the magical restorative with success to her husband, Jason. Again, Aeschylus wrote a play called *The Nurses of Dionysus*, in which he related how Medea similarly renovated not only the nurses but their husbands by the simple process of decoction. See the Greek Argument to the *Medea* of Euripides, and the Scholiast on Aristophanes, *Knights*, 1321. (According to Ovid, *Metamorph*, vii. 251–294, Medea restored Aeson to youth, not by boiling him, but by draining his body of his effete old blood and replacing it by a magic brew.) Again, when Pelops had been killed and



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL

MEMBERSHIP

797,885 Books!

All you can read

for only

\$8.99/month

Continue

*Fair usage policy applies



τῆς Ἡρας τῆς ἀκραίας· Κορίνθιοι δὲ αὐτοὺς ἀναστήσαντες κατετραυμάτισαν.

Μήδεια δὲ ἦκεν εἰς Ἀθήνας, κακεῖ γαμηθεῖσα Αἰγεί παῖδα γεννᾷ Μῆδον. ἐπιβουλεύουσα δὲ ὕστερον Θησεῖ φυγὰς ἐξ Ἀθηνῶν μετὰ τοῦ παιδὸς ἐκβάλλεται. ἀλλ' οὗτος μὲν πολλῶν κρατήσας βαρβάρων τὴν ὑφ' ἑαυτὸν χώραν ἅπασαν Μηδίαν ἐκάλεσε, καὶ στρατευόμενος ἐπὶ Ἰνδοὺς ἀπέθανε· Μήδεια δὲ εἰς Κόλχους ἦλθεν ἄγνωστος, καὶ καταλαβοῦσα Αἰήτην ὑπὸ τοῦ ἀδελφοῦ Πέρσου τῆς βασιλείας ἐστερημένον, κτείνασα τοῦτον τῷ πατρὶ τὴν βασιλείαν ἀποκατέστησεν.

¹ Compare Pausanias, ii. 3. 6 ; Aelian, *Varia Historia*, v. 21 ; Scholiast on Euripides, *Medea*, 9 and 264. Down to a comparatively late date the Corinthians used to offer annual sacrifices and perform other rites for the sake of expiating the murder of the children. Seven boys and seven girls, clad in black and with their hair shorn, had to spend a year in the sanctuary of Hera of the Height, where the murder had been perpetrated. These customs fell into desuetude after Corinth was captured by the Romans. See Pausanias, ii. 3. 7 ; Scholiast on Euripides, *Medea*, 264 ; compare Philostratus, *Heroica*, xx. 24.

² According to one account, Medea attempted to poison Theseus, but his father dashed the poison cup from his lips. See below, *Epitome*, i. 5 sq. ; Plutarch, *Theseus*, 12 ; Diodorus Siculus, iv. 55. 4-6 ; Pausanias, ii. 3. 8 ; Scholiast on Homer, *Il.* xi. 741 ; Eustathius, *Comment. on Dionysius Perieg.* 1017 ; Ovid, *Metamorph.* vii. 406-424. According to Ovid,

Height; but the Corinthians removed them and wounded them to death.¹

Medea came to Athens, and being there married to Aegeus bore him a son Medus. Afterwards, however, plotting against Theseus, she was driven a fugitive from Athens with her son.² But he conquered many barbarians and called the whole country under him Media,³ and marching against the Indians he met his death. And Medea came unknown to Colchis, and finding that Aeetes had been deposed by his brother Perses, she killed Perses and restored the kingdom to her father.⁴

the poison which Medea made use of to take off Theseus was aconite.

³ For the etymology, compare Diodorus Siculus, iv. 55. 5 and 7, iv. 56. 1; Strabo, xi. 13. 10, p. 526; Pausanias, ii. 3. 8; Eustathius, *Comment. on Dionysius Perieg.* 1017; Hyginus, *Fab.* 27.

⁴ According to others, it was not Medea but her son Medus who killed Perses. See Diodorus Siculus, iv. 56. 1; Hyginus, *Fab.* 27. Cicero quotes from an otherwise unknown Latin tragedy some lines in which the deposed Aeetes is represented mourning his forlorn state in an unkingly and unmanly strain (*Tusculan. Disput.* iii. 12. 26). The narrative of Hyginus has all the appearance of being derived from a tragedy, perhaps the same tragedy from which Cicero quotes. But that tragedy itself was probably based on a Greek original; for Diodorus Siculus introduces his similar account of the assassination of the usurper with the remark that the history of Medea had been embellished and distorted by the extravagant fancies of the tragedians.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

HISTORY

Tens of thousands of important historical sources, many previously unobtainable, are now available for the first time with a Forgotten Books Full Membership.

Unlimited Access
\$8.99/month

Continue

*Fair usage policy applies



I. Ἐπειδὴ δὲ τὸ τοῦ Δευκαλίωνος διεξεληλύ-
θαμεν γένος, ἐχομένως λέγωμεν¹ τὸ Ἰνάχειον.

᾽Ωκεανοῦ καὶ Τηθύος γίνεται παῖς Ἰναχος, ἀφ'
οὗ ποταμὸς ἐν Ἀργεὶ Ἰναχος καλεῖται. τούτου
καὶ Μελίας² τῆς ᾽Ωκεανοῦ Φωρωνεύς τε καὶ
Αἰγιαλεὺς παῖδες ἐγένοντο. Αἰγιαλέως μὲν οὖν
ἄπαιδος ἀποθανόντος ἡ χώρα ἅπασα Αἰγιάλεια
ἐκλήθη, Φωρωνεύς δὲ ἀπάσης τῆς ὕστερον Πελο-
ποννήσου προσαγορευθείσης δυναστεύων ἐκ Τηλε-
δίκης³ νύμφης Ἄπιν καὶ Νιόβην ἐγέννησεν.
Ἄπιν μὲν οὖν εἰς τυραννίδα τὴν ἑαυτοῦ μετα-
στήσας δύναμιν καὶ βίαιος ὢν τύραννος, ὀνομάσας⁴
ἀφ' ἑαυτοῦ τὴν Πελοπόννησον Ἀπίαν, ὑπὸ
Θελξίου καὶ Τελχίνου ἐπιβουλευθεὶς ἄπαις
ἀπέθανε, καὶ νομισθεὶς θεὸς ἐκλήθη Σάραπις.
Νιόβης δὲ καὶ Διὸς (ἥ πρώτη γυναικὶ Ζεὺς θνητῇ
ἐμίγη) παῖς Ἀργος ἐγένετο, ὡς δὲ Ἀκουσίλαός

¹ λέγωμεν Aegius: λέγομεν A.

² Μελίας Tzetzes, *Schol. on Lycophron*, 177, Scholiast on
Plato, *Timaeus*, p. 22 A: μελίσσης A.

³ Τηλοδίκης Tzetzes, *Schol. on Lycophron*, 177, Scholiast
on Plato, *Timaeus*, p. 22 A: ἐκ τῆς Λαοδίκης Heyne (in the
text). ⁴ ὀναμάσας Bekker, Wagner (misprint).

¹ As to Inachus and his descendants, see Tzetzes, *Schol. on Lycophron*, 177 (who follows Apollodorus); Pausanias, ii. 15. 5; Scholiast on Euripides, *Orestes*, 932; Scholiast on

BOOK II

I. HAVING now gone through the family of Deucalion, we have next to speak of that of Inachus.

Ocean and Tethys had a son Inachus, after whom a river in Argos is called Inachus.¹ He and Melia, daughter of Ocean, had sons, Phoroneus and Aegialeus. Aegialeus having died childless, the whole country was called Aegialia; and Phoroneus, reigning over the whole land afterwards named Peloponnese, begat Apis and Niobe by a nymph Teledice. Apis converted his power into a tyranny and named the Peloponnese after himself Apia; but being a stern tyrant he was conspired against and slain by Thelxion and Telchis. He left no child, and being deemed a god was called Sarapis.² But Niobe had by Zeus (and she was the first mortal woman with whom Zeus cohabited) a son Argus, and also, so says

Homer, *Il.* i. 22. According to Apion, the flight of the Israelites from Egypt took place during the reign of Inachus at Argos. See Eusebius, *Praeparatio Evangelii*, x. 10. 10 sq. On the subject of Phoroneus there was an ancient epic *Phoronis*, of which a few verses have survived. See *Epicorum Graecorum Fragmenta*, ed. G. Kinkel, pp. 209 sqq.

² Apollodorus identifies the Argive Apis with the Egyptian bull Apis, who was in turn identified with Serapis (Sarapis). As to the Egyptian Apis, see Herodotus, ii. 153 (with Wiedemann's note), iii. 27 and 28. As to Apia as a name for Peloponnese or Argos, see Aeschylus, *Suppl.* 260 sqq.; Pausanias, ii. 5. 7; Scholiast on Homer, *Il.* i. 22; Tzetzes, *Schol. on Lycophron*, 177; Stephanus Byzantius, s.v. 'Απία.

φησι, καὶ Πελασγός, ἀφ' οὗ κληθῆναι τοὺς τὴν
Πελοπόννησον οἰκοῦντας Πελασγούς. Ἡσίοδος
2 δὲ τὸν Πελασγὸν αὐτόχθονά φησιν εἶναι. ἀλλὰ
περὶ μὲν τούτου πάλιν ἐροῦμεν. Ἄργος δὲ λαβὼν¹
τὴν βασιλείαν ἀφ' ἑαυτοῦ τὴν Πελοπόννησον
ἐκάλεσεν Ἄργος, καὶ γήμας Εὐάδην τὴν Στρυ-
μόνος καὶ Νεαίρας ἐτέκνωσεν Ἐκβασον Πείραντα
Ἐπίδauρον Κρίασον, ὃς καὶ τὴν βασιλείαν παρέ-
λαβεν.

Ἐκβάσου δὲ Ἀγήνωρ γίνεται, τούτου δὲ Ἄργος
ὁ πανόπτης λεγόμενος. εἶχε δὲ οὗτος ὀφθαλμοὺς
μὲν ἐν παντὶ τῷ σώματι, ὑπερβάλλων δὲ δυνάμει
τὸν μὲν τὴν Ἀρκαδίαν λυμαινόμενον ταῦρον ἀνε-
λὼν τὴν τούτου δорὰν ἡμφιέσατο, Σάτυρον δὲ
τοὺς Ἀρκάδας ἀδικοῦντα καὶ ἀφαιρούμενον τὰ
βοσκηματα ὑποστὰς ἀπέκτεινε. λέγεται δὲ ὅτι
καὶ τὴν Ταρτάρου καὶ Γῆς Ἐχιδναν, ἣ τούς
παριόντας συνήρπαζεν, ἐπιτηρήσας κοιωμένην
ἀπέκτεινεν. ἐξεδίκησε δὲ καὶ τὸν Ἀπιδος φόνον,
τοὺς αἰτίους ἀποκτείνας.

3 Ἄργου δὲ καὶ Ἰσμήνης τῆς Ἀσωποῦ παῖς
Ἰασος,² οὗ φασιν Ἰὼ γενέσθαι. Κάστωρ δὲ ὁ
συγγράψας τὰ χρονικά καὶ πολλοὶ τῶν τραγικῶν
Ἰνάχου τὴν Ἰὼ λέγουσιν. Ἡσίοδος δὲ καὶ Ἀκου-

¹ After λαβὼν the MSS. (A) add παρὰ Φορωνέως, which is omitted by Hercher and Wagner, following Heyne.

² Ἰασος Aegius: ἴσος A.

¹ See below, iii. 8. 1.

² Compare Scholiast on Euripides, *Orestes*, 932; Hyginus, *Fab.* 145.

³ As to Argus and his many eyes, compare Aeschylus, *Suppl.* 303 sqq.; Scholiast on Euripides, *Phoen.* 1116; Ovid, *Metamorph.* i. 625 sqq.; Hyginus, *Fab.* 145; Servius, on Virgil, *Aen.* vii. 790; *Scriptores rerum mythicarum Latini*,



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL MEMBERSHIP

797,885 Books!

**All you can read
for only
\$8.99/month**

Continue

*Fair usage policy applies



σίλαος Πειρήνος αὐτήν φασιν εἶναι. ταύτην
 ἱερωσύνην τῆς "Ηρας ἔχουσιν Ζεὺς ἔφθειρε.
 φωραθεὶς δὲ ὑφ' "Ηρας τῆς μὲν κόρης ἀψάμενος
 εἰς βοῦν μετεμόρφωσε λευκήν, ἀπωμόσατο δὲ
 ταύτη¹ μὴ συνελθεῖν· διό φησιν Ἡσίοδος οὐκ
 ἐπισπᾶσθαι τὴν ἀπὸ τῶν θεῶν ὀργὴν τοὺς γινο-
 μένους ὅρκους ὑπὲρ ἔρωτος. "Ηρα δὲ αἰτησαμένη
 παρὰ Διὸς τὴν βοῦν φύλακα αὐτῆς κατέστησεν
 "Αργον τὸν πανόπτην, ὃν Φερεκύδης² μὲν 'Αρέ-
 στορος λέγει, 'Ασκληπιάδης δὲ 'Ινάχου, Κέρκωψ³
 δὲ "Αργου καὶ 'Ισμήνης τῆς 'Ασωποῦ θυγατρὸς.
 'Ακουσίλαος δὲ γηγενὴ αὐτὸν λέγει. οὗτος ἐκ
 τῆς ἐλαίας ἐδέσμευεν αὐτὴν ἥτις ἐν τῷ Μυκη-
 ναίῳ ὑπῆρχεν ἄλσει. Διὸς δὲ ἐπιτάξαντος
 'Ερμῇ κλέψαι τὴν βοῦν, μηνύσαντος 'Ιέρακος,
 ἐπειδὴ λαθεῖν οὐκ ἠδύνατο, λίθῳ βαλὼν ἀπέ-
 κτεινε τὸν "Αργον, ὅθεν ἀργειφόντης ἐκλήθη.
 "Ηρα δὲ τῇ βοὶ οἶστρον ἐμβάλλει ἥ δὲ πρῶτον
 ἤκεν εἰς τὸν ἀπ' ἐκείνης 'Ιόνιον κόλπον κληθέντα,
 ἔπειτα διὰ τῆς 'Ιλλυρίδος πορευθεῖσα καὶ τὸν
 Αἴμον ὑπερβαλοῦσα διέβη τὸν τότε μὲν καλού-
 μενον πόρον Θράκιον, νῦν δὲ ἀπ' ἐκείνης Βόσ-
 πορον. ἀπελθοῦσα⁴ δὲ εἰς Σκυθίαν καὶ τὴν
 Κιμμερίδα γῆν, πολλὴν χέρσον πλανηθεῖσα καὶ
 πολλὴν διανηξαμένη θάλασσαν Εὐρώπης τε καὶ

¹ ταύτη Wagner: ταύτην E: αὐτήν A: ἀρχὴν Hercher.

² Φερεκύδης . . . 'Ασκληπιάδης Heyne (comparing Scholiast on Euripides, *Phoenissae*, 1116), Bekker, Hercher, Wagner: 'Ασκληπιάδης . . . Φερεκύδης A, Westermann.

³ Κέρκωψ Aegius: κέκροψ A.

⁴ ἀπελθοῦσα E: ἐπελθοῦσα A.

¹ Compare Aeschylus, *Suppl.* 291 sqq.; Scholiast on Homer,

and Acusilaus say that she was a daughter of Piren. Zeus seduced her while she held the priesthood of Hera, but being detected by Hera he by a touch turned Io into a white cow¹ and swore that he had not known her; wherefore Hesiod remarks that lover's oaths do not draw down the anger of the gods. But Hera requested the cow from Zeus for herself and set Argus the All-seeing to guard it. Pherecydes says that this Argus was a son of Arestor;² but Asclepiades says that he was a son of Inachus, and Cercops says that he was a son of Argus and Ismene, daughter of Asopus; but Acusilaus says that he was earth-born.³ He tethered her to the olive tree which was in the grove of the Mycenaeans. But Zeus ordered Hermes to steal the cow, and as Hermes could not do it secretly because Hierax had blabbed, he killed Argus by the cast of a stone;⁴ whence he was called Argiphontes.⁵ Hera next sent a gadfly to infest the cow,⁶ and the animal came first to what is called after her the Ionian gulf. Then she journeyed through Illyria and having traversed Mount Haemus she crossed what was then called the Thracian Straits but is now called after her the Bosphorus.⁷ And having gone away to Scythia and the Cimmerian land she wandered over great tracts of land and swam wide stretches of sea both in Europe and Asia until at last *Il. ii. 103* (who cites the present passage of Apollodorus); Ovid, *Metamorph. i. 588 sqq.*

² The passage of Pherecydes is quoted by the Scholiast on Euripides, *Phoenissae*, 1116.

³ So Aeschylus, *Prometheus*, 305.

⁴ Compare Scholiast on Aeschylus, *Prometheus*, 561; Scholiast on Homer, *Il. ii. 103*. ⁵ That is, slayer of Argus.

⁶ For the wanderings of Io, goaded by the gadfly, see Aeschylus, *Suppl. 540 sqq.*, *Prometheus*, 786 (805) *sqq.*; Ovid *Metamorph. i. 724 sqq.*

Bosporos, "Cow's strait" or "Ox-ford."

Ἀσίας, τελευταῖον ἦκεν¹ εἰς Αἴγυπτον, ὅπου τὴν ἀρχαίαν μορφήν ἀπολαβοῦσα γεννᾷ παρὰ τῷ Νείλῳ ποταμῷ Ἐπαφον παῖδα. τοῦτον δὲ Ἡρα δεῖται Κουρήτων ἀφανῇ ποιῆσαι· οἱ δὲ ἠφάνισαν αὐτόν. καὶ Ζεὺς μὲν αἰσθόμενος κτείνει Κούρητας, Ἰὼ δὲ ἐπὶ ζήτησιν τοῦ παιδὸς ἐτράπετο. πλανωμένη δὲ κατὰ τὴν Συρίαν ἅπασαν (ἐκεῖ γὰρ ἐμηνύετο <ὅτι² ἦ>³ τοῦ Βυβλίων βασιλέως <γυνή>⁴ ἐτιθήναι τὸν υἱόν) καὶ τὸν Ἐπαφον εὐροῦσα, εἰς Αἴγυπτον ἐλθοῦσα ἐγαμήθη Τηλεγόνῳ τῷ βασιλεύοντι τότε Αἰγυπτίων. ἰδρύσατο δὲ ἄγαλμα Δήμητρος, ἣν ἐκάλεσαν Ἴσιν Αἰγύπτιοι, καὶ τὴν Ἰὼ Ἴσιν ὁμοίως προσηγόρευσαν.

4 Ἐπαφος δὲ βασιλεύων Αἰγυπτίων γαμεῖ Μέμφιν τὴν Νείλου θυγατέρα, καὶ ἀπὸ ταύτης κτίζει Μέμφιν πόλιν, καὶ τεκνοῖ θυγατέρα Λιβύην, ἀφ' ἧς ἡ χώρα Λιβύη ἐκλήθη. Λιβύης δὲ καὶ Ποσειδῶνος γίνονται παῖδες δίδυμοι Ἀγήνωρ καὶ Βῆλος. Ἀγήνωρ μὲν οὖν εἰς Φοινίκην ἀπαλλαγείς ἐβασίλευσε, καὶ ἐκεῖ τῆς μεγάλης ῥίζης ἐγένετο γενεάρχης· ὅθεν ὑπερθησόμεθα περὶ τούτου. Βῆλος δὲ ὑπομείνας ἐν Αἰγύπτῳ βασιλεύει μὲν Αἰγύπτου, γαμεῖ δὲ Ἀγχινόην⁵ τὴν Νείλου θυγατέρα, καὶ αὐτῷ γίνονται παῖδες δίδυμοι,

¹ ἦκεν A : ἦει E. ² ὅτι inserted by Bekker : ὡς Heyne.

³ ἦ a conjecture of Heyne's. ⁴ γυνή inserted by Aegius.

⁵ Ἀγχινόην A, Scholiast on Homer, *Il.* i. 42 (citing the Second Book of Apollodorus): Ἀγχιρρόη Scholiast on Plato, *Timaeus*, p. 25 B: Ἀχιρόη Tzetzes, *Chiliades*, vii. 353, and *Schol. on Lycophron*, 583.

¹ Compare Aeschylus, *Prometheus*, 846 (865) *sqq.*; Herodotus, ii. 153, iii. 27; Ovid, *Metamorph.* i. 748 *sqq.*; Hyginus, *Fab.* 145.

² Isis, whom the ancients sometimes identified with Io (see



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

HISTORY

Tens of thousands of important historical sources, many previously unobtainable, are now available for the first time with a Forgotten Books Full Membership.

Unlimited Access
\$8.99/month

Continue

*Fair usage policy applies



Αἴγυπτος καὶ Δαναός, ὡς δέ φησιν Εὐριπίδης, καὶ Κηφεὺς καὶ Φινεὺς προσέτι. Δαναὸν μὲν οὖν Βῆλος ἐν Λιβύῃ κατώκισεν,¹ Αἴγυπτον δέ ἐν Ἀραβίᾳ, ὃς καὶ καταστρεψάμενος² τὴν Μελαμπόδων³ χώραν <ἀφ' ἑαυτοῦ>⁴ ὠνόμασεν Αἴγυπτον. γίνονται δὲ ἐκ πολλῶν γυναικῶν Αἰγύπτῳ μὲν παῖδες πεντήκοντα, θυγατέρες δὲ Δαναῷ πεντήκοντα. στασιασάντων δὲ αὐτῶν περὶ τῆς ἀρχῆς⁵ ὕστερον, Δαναὸς τοὺς Αἰγύπτου παῖδας δεδοικώς, ὑποθεμένης Ἀθηνᾶς αὐτῷ ναῦν κατεσκεύασε πρῶτος καὶ τὰς θυγατέρας ἐνθέμενος ἔφυγε. προσσχὼν⁶ δὲ Ῥόδῳ τὸ τῆς Λινδίας⁷ ἄγαλμα Ἀθηνᾶς ἰδρύσατο. ἐντεῦθεν δὲ ἦκεν εἰς Ἄργος, καὶ τὴν βασιλείαν αὐτῷ παραδίδωσι Γελάνωρ⁸ ὁ τότε βασιλεύων <αὐτὸς δὲ κρατήσας τῆς χώρας ἀφ' ἑαυτοῦ τοὺς ἐνοικοῦντας Δαναοὺς ὠνόμασε>.⁹ ἀνύδρου δὲ τῆς χώρας ὑπαρχούσης,

¹ κατώκισεν R : κατώκησεν A.

² καταστρεψάμενος Scholiast on Homer, *Il.* i. 42, Scholiast on Plato, *Timaeus*, p. 25 B : κατασκαψάμενος A.

³ μελαμπόδων R, Scholiast on Homer, *Il.* i. 42, Scholiast on Plato, *Timaeus*, p. 25 B, Zenobius, *Cent.* ii. 6 : μὲν λαμπάδων A.

⁴ ἀφ' ἑαυτοῦ added by Aegius from the Scholiasts on Homer and Plato, *ll. cc.*

⁵ περὶ τῆς ἀρχῆς omitted by Heyne and Bekker. Compare Scholiast on Homer, *Il.* i. 42, στασιάντων δὲ πρὸς ἀλλήλους περὶ τῆς ἀρχῆς.

⁶ προσσχὼν Scholiast on Homer, *Il.* i. 42 : προσάγων A.

⁷ λινδίας R : λυδίας A.

⁸ Γελάνωρ Heyne; compare Pausanias ii. 16. 1, ii. 19. 3, *sq.* : πελάνωρ A : ἐλλάνωρ Scholiast on Homer, *Il.* i. 42.

⁹ αὐτὸς δὲ κρατήσας τῆς χώρας ἀφ' ἑαυτοῦ τοὺς ἐνοικοῦντας Δαναοὺς ὠνόμασεν. These words are cited in the present connexion by the Scholiast on Homer, *Il.* i. 42, as from the Second Book of Apollodorus. They are inserted by Aegius, Commelinus, Gale, and Müller, but omitted by Heyne, Westermann, Bekker, Hercher, and Wagner.

sons, Egyptus and Danaus,¹ but according to Euripides, he had also Cepheus and Phineus. Danaus was settled by Belus in Libya, and Egyptus in Arabia; but Egyptus subjugated the country of the Melampods and named it Egypt after himself. Both had children by many wives; Egyptus had fifty sons, and Danaus fifty daughters. As they afterwards quarrelled concerning the kingdom, Danaus feared the sons of Egyptus, and by the advice of Athena he built a ship, being the first to do so, and having put his daughters on board he fled. And touching at Rhodes he set up the image of Lindian Athena.² Thence he came to Argos and the reigning king Gelanor surrendered the kingdom to him;³ and having made himself master of the country he named the inhabitants Danai after himself. But the country being

¹ The following account of Egyptus and Danaus, including the settlement of Danaus and his daughters at Argos, is quoted verbally, with a few omissions and changes, by the Scholiast on Homer, *Il.* i. 42, who mentions the second book of Apollodorus as his authority. Compare Aeschylus, *Suppl.* 318 *sqq.*; Scholiast on Euripides, *Hecuba*, 886, and *Orestes*, 872; Hyginus, *Fab.* 168; Servius on Virgil, *Aen.* x. 497.

² Compare Herodotus, ii. 182; *Marmor Parium*, 15–17, pp. 544, 546, ed. C. Müller (*Fragmenta Historicorum Graecorum*, vol. i.); Diodorus Siculus, v. 58. 1; Strabo, xiv. 2. 11, p. 655; Eusebius, *Praeparatio Evangelii*, iii. 8. As to the worship of the goddess, see Cecil Torr, *Rhodes in Ancient Times* (Cambridge, 1885), pp. 74 *sq.*, 94 *sq.* In recent years a chronicle of the temple of Lindian Athena has been discovered in Rhodes: it is inscribed on a marble slab. See Chr. Blinkenberg, *La Chronique du temple Lindien* (Copenhagen, 1912).

³ Compare Pausanias, ii. 16. 1, ii. 19. 3 *sq.*

ἐπειδὴ καὶ τὰς πηγὰς ἐξήρανε Ποσειδῶν μηνίων
 Ἰνάχῳ διότι τὴν χώραν Ἡρας¹ ἐμαρτύρησεν
 εἶναι, τὰς θυγατέρας ὑδρευσομένας ἔπεμψε. μία
 δὲ αὐτῶν Ἀμυμώνη ζητοῦσα ὕδωρ ῥίπτει βέλος
 ἐπὶ ἔλαφον καὶ κοιμωμένου Σατύρου τυγχάνει,
 καὶ κεῖνος περιαναστὰς ἐπεθύμει συγγενέσθαι.
 Ποσειδῶνος δὲ ἐπιφανέντος ὁ Σάτυρος μὲν ἔφυγεν,
 Ἀμυμώνη δὲ τούτῳ συνευνάζεται, καὶ αὐτῇ
 Ποσειδῶν τὰς ἐν Λέρνη πηγὰς ἐμήνυσεν.

5 Οἱ δὲ Αἰγύπτου παῖδες ἐλθόντες εἰς Ἄργος
 τῆς τε ἔχθρας παύσασθαι παρεκάλουν καὶ τὰς
 θυγατέρας αὐτοῦ γαμεῖν ἡξίου. Δαναὸς δὲ ἅμα
 μὲν ἀπιστῶν αὐτῶν τοῖς ἐπαγγέλμασιν, ἅμα δὲ
 καὶ μνησικακῶν περὶ τῆς φυγῆς, ὠμολόγει τοὺς
 γάμους καὶ διεκλήρου τὰς κόρας. Ὑπερμνή-
 στραν μὲν οὖν τὴν πρεσβυτέραν ἐξεῖλον Λυγκεῖ
 καὶ Γοργοφόνην² Πρωτεῖ· οὗτοι γὰρ ἐκ βασιλίδος
 γυναικὸς Ἀργυφίης ἐγεγόνεισαν Αἰγύπτῳ. τῶν δὲ
 λοιπῶν ἔλαχον Βούσιρις μὲν καὶ Ἐγκέλαδος καὶ
 Λύκος καὶ Δαῖφρων τὰς Δαναῶ γεννηθείσας ἐξ
 Εὐρώπης Αὐτομάτην Ἀμυμώνην Ἀγαυὴν Σκαιήν.
 αὗται δὲ ἐκ βασιλίδος ἐγένοντο Δαναῶ, ἐκ δὲ
 Ἐλεφαντίδος Γοργοφόνη καὶ Ὑπερμνήστρα.³

¹ Ἡρας Heyne, comparing Pausanias, ii. 15, 5: Ἀθηνᾶς A.

² Γοργοφόνην Aegius: γοργοφόντην A.

³ After Ὑπερμνήστρα the MSS. (A) add Λυκεὺς δὲ Καλύκην ἔλαχεν. These words are rightly omitted by Hercher and Wagner, following Heyne: they are bracketed by C. Müller, but retained by Westermann and Bekker.

¹ Compare Pausanias, ii. 15. 5.

² Compare Euripides, *Phoenissae*, 187 sqq.; Lucian, *Dial. Marin.* vi.; Philostratus, *Imagines*, i. 8; Scholiast on Homer,



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL MEMBERSHIP

797,885 Books!

**All you can read
for only
\$8.99/month**

Continue

*Fair usage policy applies



Ιστρος δὲ Ἰπποδάμειαν, Χαλκώδων Ῥοδίαν, Ἀγήνωρ Κλεοπάτραν, Χαῖτος Ἀστερίαν, Διοκορυστῆς Ἰπποδαμείαν,¹ Ἀλκης² Γλαύκην, Ἀλκμήνωρ Ἰππομέδουσαν, Ἰππόθοος Γόργην, Εὐχήνωρ Ἰφιμέδουσαν, Ἰππόλυτος Ῥόδην. οὗτοι μὲν οἱ δέκα ἐξ Ἀραβίας γυναικός, αἱ δὲ παρθένοι ἐξ Ἀμαδρυάδων νυμφῶν, αἱ μὲν Ἀτλαντεΐης, αἱ δὲ ἐκ Φοίβης. Ἀγαπτόλεμος δὲ ἔλαχε Πειρήνην, Κερκέτης δὲ Δώριον, Εὐρυδάμας Φάρτιν,³ Αἴγιος Μνήστραν, Ἀργίος Εὐίππην, Ἀρχέλαος Ἀναξιβίην, Μενέμαχος Νηλώ, οἱ <μὲν> ἑπτὰ ἐκ Φοινίσσης γυναικός, αἱ δὲ παρθένοι Αἰθιοπίδος. ἀκληρωτὶ δὲ ἔλαχον δι' ὁμωνυμίαν τὰς Μέμφιδος οἱ ἐκ Τυρίας, Κλειτὸς Κλειτήν, Σθένελος Σθενέλην, Χρῦσιππος Χρυσίππην. οἱ δὲ ἐκ Καλιάδνης νηίδος νύμφης παῖδες δώδεκα ἐκληρώσαντο περὶ τῶν ἐκ Πολυξοῦς νηίδος νύμφης· ἦσαν δὲ οἱ μὲν παῖδες Εὐρύλοχος Φάντης Περισθένης Ἑρμος Δρύας Ποταμῶν Κισσεὺς Λίξος Ἰμβρος Βρομῖος Πολύκτωρ Χθονίος, αἱ δὲ κόραι Αὐτονόη Θεανὼ Ἥλέκτρα Κλεοπάτρα Εὐρυδίκη Γλαυκίππη Ἀνθήλεια Κλεοδώρη Εὐίππη Ἑρατὼ Στύγνη Βρύκη. οἱ δὲ <ἐκ> Γοργόνος Αἰγύπτῳ γενόμενοι ἐκληρώσαντο περὶ τῶν ἐκ Πιερίας, καὶ λαγχάνει Περίφας μὲν Ἀκταίην, Οἶνεὺς δὲ Ποδάρκην, Αἴγυπτος

¹ Ἰπποδάμειαν. This name has already occurred two lines higher up; hence Heyne conjectured Κλεοδάμειαν or Φιλοδάμειαν, comparing Pausanias, iv. 30. 2 (where the better reading seems to be Φυλοδάμεια). Wagner conjectured Ἰπποθόην, comparing Hyginus, *Fab.* 170.

² Ἀλκης R: ἄλκισ A.

³ Φάρτιν R: φάρτην A: Φαιναρέτην Hercher. Heyne conjectured Φάρην.

by Elephantis. And Istrus got Hippodamia; Chalcodon got Rhodia; Agenor got Cleopatra; Chaetus got Asteria; Diocorystes got Hippodamia; Alces got Glaucē; Alcmenor got Hippomedusa; Hippothous got Gorge; Euchenor got Iphimedusa; Hippolytus got Rhode. These ten sons were begotten on an Arabian woman; but the maidens were begotten on Hamadryad nymphs, some being daughters of Atlantia, and others of Phoebe. Agaptolemus got Pirene; Cercetes got Dorium; Eurydamas got Phartis; Aegius got Mnestra; Argius got Evippe; Archelaus got Anaxibia; Menemachus got Nelo. These seven sons were begotten on a Phoenician woman, and the maidens on an Ethiopian woman. The sons of Egyptus by Tyria got as their wives, without drawing lots, the daughters of Danaus by Memphis in virtue of the similarity of their names; thus Clitus got Clite; Sthenelus got Sthenele; Chrysippus got Chrysippe. The twelve sons of Egyptus by the Naiad nymph Caliadne cast lots for the daughters of Danaus by the Naiad nymph Polyxo: the sons were Eurylochus, Phantes, Peristhenes, Hermus, Dryas, Potamon, Cisseus, Lixus, Imbrus, Bromius, Polycor, Chthonius; and the damsels were Autonoe, Theano, Electra, Cleopatra, Eurydice, Glaucippe, Anthelia, Cleodore, Evippe, Erato, Stygne, Bryce. The sons of Egyptus by Gorgo, cast lots for the daughters of Danaus by Pieria, and Periphas got Actaea, Oeneus got Podarce, Egyptus

Διωξίππην, Μενάλκης Ἀδίτην, Λάμπρος Ὠκυπέτην, Ἴδμων Πυλάργην. οὔτοι¹ δέ εἰσι νεώτατοι. Ἴδας Ἴπποδίκην, Δαίφρων Ἀδιάντην (αὗται δὲ ἐκ μητρὸς ἐγένοντο Ἐρσης), Πανδίων Καλλιδίκην, Ἀρβηλος Οἶμην, Ὑπέρβιος Κελαινώ, Ἴπποκορυστῆς Ὑπερίππην· οὔτοι ἐξ Ἡφαιστίνης, αἱ δὲ ἐκ Κρινοῦς.

Ὡς δὲ ἐκληρώσαντο² τοὺς γάμους, ἐστιάσας ἐγχειρίδια δίδωσι ταῖς θυγατράσιν. αἱ δὲ κοιμώμενους τοὺς νυμφίους ἀπέκτειναν πλὴν Ὑπερμνήστρας· αὕτη γὰρ Λυγκέα διέσωσε παρθένον αὐτὴν φυλάξαντα· διὸ καθείρξας αὐτὴν Δαναὸς ἐφρούρει. αἱ δὲ ἄλλαι τῶν Δαναοῦ θυγατέρων τὰς μὲν κεφαλὰς τῶν νυμφίων ἐν τῇ Λέρνῃ κατώρυξαν, τὰ δὲ σώματα πρὸ τῆς πόλεως ἐκήδευσαν. καὶ αὐτὰς ἐκάθηραν Ἀθηνᾶ τε καὶ Ἑρμῆς Διὸς κελεύσαντος. Δαναὸς δὲ ὕστερον Ὑπερμνήστραν Λυγκεῇ συνώκισε, τὰς δὲ λοιπὰς θυγατέρας εἰς γυμνικὸν ἀγῶνα τοῖς νικῶσιν ἔδωκεν.

Ἀμυμώνη δὲ ἐκ Ποσειδῶνος ἐγέννησε Ναύπλιον. οὔτος μακρόβιος γενόμενος, πλέων τὴν θάλασσαν, τοῖς ἐμπίπτουσιν ἐπὶ θανάτῳ ἐπυρσο-

¹ οὔτοι Heyne (conjecture), Westermann: οἱ δὲ νεώτατοι (omitting εἰσι) Hercher: ὀκτὼ MSS., Aegius, Commelinus, Gale, Heyne (in text), Bekker: †ὀκτὼ Wagner.

² ἐκληρώσαντο EA: ἐκληρώσατο Wagner, comparing Zenobius, *Cent.* ii. 6, where, however, we should rather read ἐκληρώσαντο instead of ἐκληρώσατο; for the middle voice of κληροῦν cannot be used in the sense of "allotting."

¹ Compare Pindar, *Nem.* i. 6 (10), with the Scholiast; Pausanias, ii. 19. 6, ii. 20. 7, ii. 21. 1 and 2; Horace, *Odes*, iii. 11. 30 *sqq.*; Ovid, *Heroides*, xiv.

² Compare Zenobius, *Cent.* iv. 86. According to Pausanias



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

HISTORY

Tens of thousands of important historical sources, many previously unobtainable, are now available for the first time with a Forgotten Books Full Membership.

Unlimited Access
\$8.99/month

Continue

*Fair usage policy applies



φέρει.¹ συνέβη οὖν καὶ αὐτὸν τελευτῆσαι ἐκείνῳ τῷ θανάτῳ.² πρὶν δὲ τελευτῆσαι ἔγημε³ ὥς μὲν οἱ τραγικοὶ λέγουσι, Κλυμένην τὴν Κατρέως, ὥς δὲ ὁ τοὺς νόστους γράψας, Φιλύραν, ὥς δὲ Κέρκωψ,⁴ Ἡσιόνην, καὶ ἐγέννησε Παλαμήδην Οἶακα Ναυσιμέδοντα.

II. Λυγκεὺς δὲ μετὰ Δαναὸν Ἄργους δυναστεύων ἐξ Ὑπερμνήστρας τεκνοῖ παῖδα Ἄβαντα. τούτου δὲ καὶ Ἀγλαίας⁵ τῆς Μαντινέως δίδυμοι παῖδες ἐγένοντο Ἀκρίσιος καὶ Προῖτος. οὗτοι καὶ κατὰ γαστρὸς μὲν ἔτι ὄντες ἐστασίαζον πρὸς ἀλλήλους, ὥς δὲ ἀνετράφησαν, περὶ τῆς βασιλείας ἐπολέμουν, καὶ πολεμοῦντες εὗρον ἀσπίδας πρῶτοι. καὶ κρατήσας Ἀκρίσιος Προῖτον Ἄργους ἐξελαύνει. ὁ δ' ἦκεν εἰς Λυκίαν πρὸς Ἰοβάτην, ὥς δέ τινες φασι, πρὸς Ἀμφιάνακτα· καὶ γαμῆ τὴν τούτου θυγατέρα, ὥς μὲν Ὀμηρος, Ἀντειαν, ὥς δὲ οἱ τραγικοί, Σθενέβοιαν. κατάγει δὲ αὐτὸν ὁ κηδεστὴς μετὰ στρατοῦ Λυκίων, καὶ

¹ ἐπυρσοφόρει J. Kuhn, on Pausanias, ii. 25. 4: ἐδυσφόρει MSS.

² ἐκείνῳ τῷ θανάτῳ. After these words the MSS. add ὥπερ τῶν ἄλλων τελευτησάντων ἐδυσφόρει, which appears to be a corrupt and ungrammatical gloss on ἐκείνῳ τῷ θανάτῳ. The clause is retained by Heyne, Westermann, Müller, Bekker, and Wagner, but is rightly omitted by Hercher. J. Kuhn (l.c.) proposed to retain the clause, but to alter ἐδυσφόρει as before into ἐπυρσοφόρει; but this would not suffice to restore the grammar and sense. For such a restoration a sentence like ὥπερ ἄλλους τελευτῆσαι ἐποίει πυρσοφορῶν would be required.

³ πρὶν δὲ τελευτῆσαι ἔγημε A: πρὶν τελευτῆσαι. ἔγημε δὲ Wagner (connecting πρὶν τελευτῆσαι with the preceding sentence). ⁴ Κέρκωψ Aegius: κέκροψ A.

⁵ Ἀγλαίας Heyne, comparing Scholiast on Euripides, *Orestes*, 965: ἀγαλλίας A: Ὠκαλείας Aegius, Commelinus, Gale.

in with.¹ It came to pass, therefore, that he himself died by that very death. But before his death he married a wife; according to the tragic poets, she was Clymene, daughter of Catreus; but according to the author of *The Returns*,² she was Philyra; and according to Cercops she was Hesione. By her he had Palamedes, Oeax, and Nausimedon.

II. Lynceus reigned over Argos after Danaus and begat a son Abas by Hypermnestra; and Abas had twin sons Acrisius and Proetus³ by Aglaia, daughter of Mantineus. These two quarrelled with each other while they were still in the womb, and when they were grown up they waged war for the kingdom,⁴ and in the course of the war they were the first to invent shields. And Acrisius gained the mastery and drove Proetus from Argos; and Proetus went to Lycia to the court of Iobates or, as some say, of Amphianax, and married his daughter, whom Homer calls Antia,⁵ but the tragic poets call her Stheneboea.⁶ His father-in-law restored him to his own land with an

¹ See below, *Epitome*, vi. 7-11.

² *Nostoi*, an epic poem describing the return of the Homeric heroes from Troy. See *Epicorum Graecorum Fragmenta*, ed. G. Kinkel, pp. 52 *sqq.*; Hesiod, in this series, pp. 524 *sqq.*; D. B. Monro, in his edition of Homer, *Odyssey*, Bks. xiii.-xxiv. pp. 378-382.

³ With this and what follows compare Pausanias ii. 16. 2, ii. 25. 7.

⁴ So the twins Esau and Jacob quarrelled both in the womb and in after life (Genesis, xxv. 21 *sqq.*). Compare Rendel Harris, *Boanerges*, pp. 279 *sq.*, who argues that Proetus was the elder twin, who, as in the case of Esau and Jacob, was worsted by his younger brother.

⁵ Homer, *Il.* vi. 160.

⁶ See below, ii. 3. 1, iii. 9. 1. Euripides called her Stheneboea (Eustathius, on Homer, *Il.* vi. 158, p. 632).

καταλαμβάνει Τίρυνθα, ταύτην αὐτῷ Κυκλώπων
 τειχισάντων. μερισάμενοι δὲ τὴν Ἀργείαν
 ἅπασαν κατώκουν, καὶ Ἀκρίσιος μὲν Ἀργούς
 2 βασιλεύει, Προῖτος δὲ Τίρυνθος. καὶ γίνεται
 Ἀκρισίῳ μὲν ἐξ Εὐρυδίκης τῆς Λακεδαίμονος
 Δανάη, Προίτῳ δὲ ἐκ Σθενεβοίας Λυσίππη καὶ
 Ἰφινόη καὶ Ἰφιάνασσα. αὗται δὲ ὡς ἐτελειώ-
 θησαν, ἐμάνησαν, ὡς μὲν Ἡσίοδός φησιν, ὅτι τὰς
 Διονύσου τελετὰς οὐ κατεδέχοντο, ὡς δὲ Ἀκου-
 σίλαος λέγει, διότι τὸ τῆς Ἥρας ξόανον ἐξηυτέ-
 λισαν. γενόμεναι δὲ ἐμμανεῖς ἐπλανῶντο ἀνὰ
 τὴν Ἀργείαν ἅπασαν, αὖθις δὲ τὴν Ἀρκαδίαν
 καὶ τὴν Πελοπόννησον¹ διελθοῦσαι μετ' ἀκοσ-

¹ καὶ τὴν Πελοπόννησον omitted by Hercher and Wagner.
 We should perhaps read καὶ τὴν <λοιπὴν> Πελοπόννησον.

¹ Compare Bacchylides, *Epinic.* x. 77 sq.; Pausanias, ii. 25. 8; Strabo, viii. 6. 8, p. 371.

² Compare Bacchylides, *Epinic.* x. 40–112; Herodotus, ix. 34; Strabo, viii. 3. 19, p. 346; Diodorus Siculus, iv. 68; Pausanias, ii. 7. 8, ii. 18. 4, v. 5. 10, viii. 18. 7 sq.; Scholiast on Pindar, *Nem.* ix. 13 (30); Clement of Alexandria, *Strom.* vii. 4. 26, p. 844, ed. Potter; Stephanus Byzantius, s.v. Ἀζανία; Virgil, *Ecl.* vi. 48 sqq.; Ovid, *Metamorph.* xv. 325 sqq.; Pliny, *Nat. Hist.* xxv. 47; Servius, on Virgil, *Ecl.* vi. 48; Lactantius Placidus, on Statius, *Theb.* iii. 453; Vitruvius, viii. 3. 21. Of these writers, Herodotus, Diodorus Siculus, and, in one passage (ii. 18. 4), Pausanias, speak of the madness of the Argive women in general, without mentioning the daughters of Proetus in particular. And, according to Diodorus Siculus, with whom Pausanias in the same passage (ii. 18. 4) agrees, the king of Argos at the time of the affair was not Proetus but Anaxagoras, son of Megapenthes. As to Megapenthes, see Apollodorus, ii. 4. 4. According to Virgil the damsels imagined that they were turned into cows; and Servius and Lactantius Placidus inform us that this notion was infused into their minds by Hera (Juno) to punish them for the airs of superiority which they



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL MEMBERSHIP

797,885 Books!

**All you can read
for only
\$8.99/month**

Continue

*Fair usage policy applies



μίας ἀπάσης διὰ τῆς ἐρημίας ἐτρόχαζον. Μελάμπους δὲ ὁ Ἀμυθάωνος καὶ Εἰδομένης τῆς Ἀβαντος, μάντις ὢν καὶ τὴν διὰ φαρμάκων καὶ καθαρμῶν θεραπείαν πρῶτος εὐρηκώς, ὑπισχνεῖται θεραπεύειν τὰς παρθένους, εἰ λάβοι τὸ τρίτον μέρος τῆς δυναστείας. οὐκ ἐπιτρέποντος δὲ Προΐτου θεραπεύειν ἐπὶ μισθοῖς τηλικούτοις, ἔτι μᾶλλον ἐμαίνοντο αἱ παρθένοι καὶ προσέτι μετὰ τούτων αἱ λοιπαὶ γυναῖκες· καὶ γὰρ αὗται τὰς οἰκίας ἀπολιποῦσαι τοὺς ἰδίους ἀπώλλυνον παῖδας καὶ εἰς τὴν ἐρημίαν ἐφοίτων. προβαινούσης δὲ ἐπὶ πλείστον τῆς συμφορᾶς, τοὺς αἰτηθέντας μισθοὺς ὁ Προΐτος ἐδίδου. ὁ δὲ ὑπέσχετο θεραπεύειν ὅταν ἕτερον τοσοῦτον τῆς γῆς ὁ ἀδελφὸς αὐτοῦ λάβῃ Βίας. Προΐτος δὲ εὐλαβηθεὶς μὴ βραδυνούσης τῆς θεραπείας αἰτηθείη καὶ πλείον, θεραπεύειν συνεχώρησεν ἐπὶ τούτοις. Μελάμπους δὲ παραλαβὼν τοὺς δυνατωτάτους τῶν νεανιῶν μετ' ἀλαλαγμοῦ καὶ τινος ἐνθέου χορείας ἐκ τῶν ὁρῶν αὐτὰς εἰς Σικυῶνα συνεδίωξε. κατὰ δὲ τὸν διωγμὸν ἢ πρεσβυτάτη τῶν θυγατέρων Ἰφινόη μετήλλαξεν· ταῖς δὲ λοιπαῖς τυχούσαις καθαρμῶν σωφρονῆσαι συνέβη· καὶ ταύτας μὲν ἐξέδοτο Προΐτος Μελάμποδι καὶ Βίαντι, παῖδα δ' ὕστερον ἐγέννησε Μεγαπένθη.

III. Βελλεροφόντης δὲ ὁ Γλαύκου τοῦ Σισύφου, κτείνας ἀκουσίως ἀδελφὸν Δηλιάδην,¹ ὥς δέ τινες φασι Πειρῆνα,² ἄλλοι δὲ Ἀλκιμένην, πρὸς Προΐ-

¹ Δηλιάδην J. Tzetzes, *Chiliades*, vii. 812: ἰλιάδην A.

² Πειρῆνα J. Tzetzes, *Chiliades*, vii. 812: Πείρην A, Zenobius, *Cent.* ii. 87.

they ran through the desert in the most disorderly fashion. But Melampus, son of Amythaon by Idomene, daughter of Abas, being a seer and the first to devise the cure by means of drugs and purifications, promised to cure the maidens if he should receive the third part of the sovereignty. When Proetus refused to pay so high a fee for the cure, the maidens raved more than ever, and besides that, the other women raved with them ; for they also abandoned their houses, destroyed their own children, and flocked to the desert. Not until the evil had reached a very high pitch did Proetus consent to pay the stipulated fee, and Melampus promised to effect a cure whenever his brother Bias should receive just so much land as himself. Fearing that, if the cure were delayed, yet more would be demanded of him, Proetus agreed to let the physician proceed on these terms. So Melampus, taking with him the most stalwart of the young men, chased the women in a bevy from the mountains to Sicyon with shouts and a sort of frenzied dance. In the pursuit Iphinoe, the eldest of the daughters, expired ; but the others were lucky enough to be purified and so to recover their wits.¹ Proetus gave them in marriage to Melampus and Bias, and afterwards begat a son, Megapenthes.

III. Bellerophon, son of Glaucus, son of Sisyphus, having accidentally killed his brother Deliades or, as some say, Piren, or, as others will have it, Alcimenes,

¹ According to Bacchylides (*Epinic.* x. 95 *sqq.*), the father of the damsels vowed to sacrifice twenty red oxen to the Sun, if his daughters were healed : the vow was heard, and on the intercession of Artemis the angry Hera consented to allow the cure.

τον ἐλθὼν καθαίρεται. καὶ αὐτοῦ Σθενέβοια ἔρωτα ἴσχει, καὶ προσπέμπει¹ λόγους περὶ συνουσίας. τοῦ δὲ ἀπαρνουμένου, λέγει πρὸς Προῖτον ὅτι Βελλεροφόντης αὐτῇ περὶ φθορᾶς προσεπέμψατο λόγους. Προῖτος δὲ πιστεύσας ἔδωκεν ἐπιστολὰς αὐτῷ πρὸς Ἰοβάτην κομίσαι,² ἐν αἷς ἐνεγέγραπτο Βελλεροφόντην ἀποκτεῖναι. Ἰοβάτης δὲ ἀναγνοὺς³ ἐπέταξεν αὐτῷ Χίμαιραν κτεῖναι, νομίζων αὐτὸν ὑπὸ τοῦ θηρίου διαφθαρῆσθαι· ἦν γὰρ οὐ μόνον ἐνὶ ἀλλὰ πολλοῖς οὐκ εὐάλωτον, εἶχε δὲ προτομὴν μὲν λέοντος, οὐρὰν δὲ δράκοντος, τρίτην δὲ κεφαλὴν μέσσην αἰγός, δι' ἧς πῦρ ἀνίει. καὶ τὴν χώραν διέφθειρε, καὶ τὰ βοσκήματα ἐλυμαίνετο· μία γὰρ φύσις τριῶν θηρίων εἶχε δύναμιν.⁴ λέγεται δὲ καὶ τὴν Χίμαιραν ταύτην⁵ τραφῆναι μὲν ὑπὸ Ἀμισωδάρου, καθάπερ εἶρηκε καὶ Ὀμηρος, γεννηθῆναι δὲ ἐκ Τυφῶνος καὶ Ἐχίδνης, καθὼς Ἡσίοδος ἱστορεῖ.

2 ἀναβιβάσας οὖν ἑαυτὸν ὁ Βελλεροφόντης ἐπὶ τὸν

¹ προσπέμπει *Faber* : προπέμπει *A.*

² κομίσαι *Wagner* (comparing *Zenobius, Cent. ii. 87*) : κομίσειν *A, Heyne, Müller* : κομίζειν *Westermann, Bekker, Hercher.*

³ ἀναγνοὺς *Hercher, Wagner* (comparing *Zenobius, Cent. ii. 87*) : ἐπιγνοὺς *A.*

⁴ μία γὰρ φύσις τριῶν θηρίων εἶχε δύναμιν. *Wagner* would transpose this sentence so as to make it follow immediately the words πολλοῖς οὐκ εὐάλωτον above, omitting the following εἶχε δὲ. The sentence would then run : ἦν γὰρ οὐ μόνον ἐνὶ ἀλλὰ πολλοῖς οὐκ εὐάλωτον· μία γὰρ φύσις τριῶν θηρίων εἶχε δύναμιν, προτομὴν μὲν λέοντος κτλ. The change improves the sense and is confirmed by *Zenobius, Cent. ii. 87.*

⁵ καὶ τὴν Χίμαιραν ταύτην omitted by *Hercher* and *Wagner*, following *Heyne.*



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

HISTORY

Tens of thousands of important historical sources, many previously unobtainable, are now available for the first time with a Forgotten Books Full Membership.

Unlimited Access
\$8.99/month

Continue

*Fair usage policy applies



Πήγασον,¹ ὃν εἶχεν ἵππον ἐκ Μεδούσης πτηνὸν γεγεννημένον καὶ Ποσειδῶνος, ἄρθεις εἰς ὕψος ἀπὸ τούτου κατετόξευσε τὴν Χίμαιραν. μετὰ δὲ τὸν ἀγῶνα τοῦτον ἐπέταξεν αὐτῷ Σολύμοις μαχεσθῆναι.² ὥς δὲ ἐτελεύτησε καὶ τοῦτον, Ἀμαζόσιν ἐπέταξεν ἀγωνίσασθαι³ αὐτόν. ὥς δὲ καὶ ταύτας ἀπέκτεινε, τοὺς γενναιότητι⁴ Λυκίων διαφέρειν δοκοῦντας ἐπιλέξας ἐπέταξεν ἀποκτεῖναι λοχήσαντας. ὥς δὲ καὶ τούτους ἀπέκτεινε πάντας, θαυμάσας τὴν δύναμιν αὐτοῦ ὁ Ἰοβάτης τά τε γράμματα ἔδειξε καὶ παρ' αὐτῷ μένειν ἡξίωσε· δούς δὲ τὴν θυγατέρα Φιλονόην καὶ θνήσκων τὴν βασιλείαν κατέλιπεν αὐτῷ.⁵

IV. Ἀκρισίῳ δὲ περὶ παίδων γενέσεως ἄρρένων χρηστηριαζομένῳ ὁ θεὸς⁶ ἔφη γενέσθαι⁷ παῖδα ἐκ τῆς θυγατρὸς, ὃς αὐτὸν ἀποκτενεῖ.⁸ δείσας δὲ ὁ⁹ Ἀκρίσιος τοῦτο, ὑπὸ γῆν θάλαμον κατα-

¹ τὸν Πήγασον Aegius : τὰς πηγὰς A.

² μαχεσθῆναι MSS. : μαχέσασθαι Heyne, Müller, Bekker, Hercher. But for the aorist μαχεσθῆναι see Pausanias, v. 4. 9, μαχεσθῆναι ; Plutarch, *De solertia animalium*, 15, μαχεσθέντα ; and on such forms of the aorist in later Greek, see Lobeck, *Phrynichus*, pp. 731 sq. ; W. G. Rutherford, *The New Phrynichus*, pp. 191 sqq.

³ ἀγωνίσασθαι R^aBT, Zenobius, *Cent.* ii. 87 : ἀγωνίζεσθαι LN, Heyne, Westermann, Müller, Bekker, Hercher.

⁴ γενναιότητι Bekker, Hercher : τε νεότητι A : τότε νεότητι Gale, Westermann, Wagner (comparing Zenobius, *Cent.* τοὺς τότε ῥώμῃ νεότητος διαφέροντας).

⁵ δοῦς δὲ τὴν θυγατέρα . . . κατέλιπεν αὐτῷ A : δοῦς δὲ αὐτῷ τὴν θυγατέρα . . . κατέλιπεν, Wagner (comparing Zenobius, *Cent.* ii. 87). ⁶ ὁ Πύθιος E.

⁷ γενέσθαι EA, Zenobius, *Cent.* i. 41, Scholiast on Homer, *Il.* xiv. 319 : γενήσεσθαι Hercher. Perhaps we should read γενέσθαι ἂν.

⁸ ἀποκτενεῖ E : ἀποκτείνῃ A, Zenobius, *Cent.* i. 41.

⁹ δὲ ὁ E, Zenobius, *Cent.* i. 41, Scholiast on Homer, *Il.* xiv. 319 : οὖν A.

his winged steed Pegasus, offspring of Medusa and Poseidon, and soaring on high shot down the Chimera from the height.¹ After that contest Iobates ordered him to fight the Solymi, and when he had finished that task also, he commanded him to combat the Amazons. And when he had killed them also, he picked out the reputed bravest of the Lycians and bade them lay an ambush and slay him. But when Bellerophon had killed them also to a man, Iobates, in admiration of his prowess, showed him the letter and begged him to stay with him; moreover he gave him his daughter Philonoe,² and dying bequeathed to him the kingdom.

IV. When Acrisius inquired of the oracle how he should get male children, the god said that his daughter would give birth to a son who would kill him.³ Fearing that, Acrisius built a brazen chamber

¹ For the combat of Bellerophon with the Chimera, see Homer, *Il.* vi. 179 *sqq.*; Hesiod, *Theog.* 319 *sqq.*; Pindar, *Olymp.* xiii. 84 (120) *sqq.*; Hyginus, *Fab.* 57.

² Anticlia, according to the Scholiast on Pindar, *Olymp.* xiii 59 (82); Casandra, according to the Scholiast on Homer, *Il.* vi. 155.

³ The following legend of Perseus (ii. 4. 1-4) seems to be based on that given by Pherecydes in his second book, which is cited as his authority by the Scholiast on Apollonius Rhodius, *Argon.* iv. 1091, 1515, whose narrative agrees closely with that of Apollodorus. The narrative of Apollodorus is quoted, for the most part verbally, but as usual without acknowledgment, by Zenobius, *Cent.* i. 41, who, however, like the Scholiast on Apollonius (*ll. cc.*), passes over in silence the episode of Andromeda. Compare Tzetzes, *Schol. on Lycophron*, 838 (who may have followed Apollodorus); Scholiast on Homer, *Il.* xiv. 319. The story of Danae, the mother of Perseus, was the theme of plays by Sophocles and Euripides. See *Tragicorum Graecorum Fragmenta*, ed. A. Nauck², pp. 143 *sqq.*, 168 *sqq.*, 453 *sqq.*; *The Fragments of Sophocles*, ed. A. C. Pearson, vol. i. pp. 38 *sqq.*, 115 *sqq.*

σκευάσας χάλκεον τὴν Δανάην ἐφρούρει. ταύτην μέν, ὡς ἔνιοι λέγουσιν, ἔφθειρε Προῖτος, ὅθεν αὐτοῖς καὶ ἡ στάσις ἐκινήθη· ὡς δὲ ἔνιοί φασι, Ζεὺς μεταμορφωθείς εἰς χρυσὸν καὶ διὰ τῆς ὀροφῆς εἰς τοὺς Δανάης εἰσρυεῖς κόλπους συνῆλθεν. αἰσθόμενος δὲ Ἀκρίσιος ὕστερον ἐξ αὐτῆς γεγεννημένον Περσέα, μὴ πιστεύσας ὑπὸ Διὸς ἐφθάρθαι, τὴν θυγατέρα μετὰ τοῦ παιδὸς εἰς λάρνακα βαλὼν ἔρριψεν εἰς θάλασσαν. προσ-
 2 ἐνεχθείσης δὲ τῆς λάρνακος Σερίφῳ Δίκτυς ἄρας
 ἀνέτρεφε¹ τοῦτον. βασιλεύων δὲ τῆς Σερίφου Πολυδέκτης ἀδελφὸς Δίκτυος, Δανάης ἐρασθεὶς, καὶ ἡνδρωμένου Περσέως μὴ δυνάμενος αὐτῇ συνελθεῖν, συνεκάλει τοὺς φίλους, μεθ' ὧν καὶ Περσέα, λέγων ἔρανον συνάγειν ἐπὶ τοὺς Ἴππο-
 δαμείας τῆς Οἰνομάου γάμους. τοῦ δὲ Περσέως εἰπόντος καὶ ἐπὶ τῇ κεφαλῇ τῆς Γοργόνος οὐκ ἀντερεῖν,² παρὰ μὲν τῶν λοιπῶν ἤτησεν ἵππους, παρὰ δὲ τοῦ Περσέως οὐ λαβὼν τοὺς ἵππους, ἐπέταξε τῆς Γοργόνος κομίζειν τὴν κεφαλὴν. ὁ δὲ Ἑρμοῦ καὶ Ἀθηνᾶς προκαθηγουμένων ἐπὶ τὰς Φόρκου παραγίνεται³ θυγατέρας, Ἐννὼ καὶ Πεφρηδῶ⁴ καὶ Δεινώ· ἦσαν δὲ αὗται Κητοῦς τε καὶ Φόρκου, Γοργόνων ἀδελφαί, γραῖαι ἐκ γενετῆς. ἓνα τε ὀφθαλμὸν αἱ τρεῖς καὶ ἓνα ὀδόντα εἶχον,

¹ ἀνέτρεφε A, Zenobius, *Cent.* i. 41 : ἀνέθρεψε E, Wagner.

² ἀντερεῖν Heyne, Westermann, Müller, Bekker, Hercher : ἀνταίρειν A, Zenobius, *Cent.* ii. 41 (corrected by Gaisford).

³ παραγίνεται Zenobius, *Cent.* i. 41 : γίνεται A.

⁴ Πεφρηδῶ Heyne (compare Hesiod, *Theog.* 273) : μεμ-φρηδῶ A.

¹ Compare Sophocles, *Antigone*, 944 sqq. Horace represents Danae as shut up in a brazen tower (*Odes*, iii. 16. 1 sqq.).



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL

MEMBERSHIP

797,885 Books!

All you can read

for only

\$8.99/month

Continue

*Fair usage policy applies



καὶ ταῦτα παρὰ μέρος ἡμειβον ἀλλήλαις. ὧν κυριεύσας ὁ Περσεύς, ὡς ἀπήτουν, ἔφη δώσειν ἂν ὑφηγήσωνται τὴν ὁδὸν τὴν ἐπὶ τὰς νύμφας φέρουσαν. αὗται δὲ αἱ νύμφαι πτηνὰ εἶχον πέδιλα καὶ τὴν κίβισιν, ἣν φασιν εἶναι πήραν· [Πίνδαρος δὲ καὶ Ἡσίοδος ἐν Ἀσπίδι ἐπὶ τοῦ Περσέως·

Πᾶν δὲ μετάφρενον εἶχε <κάρα> δεινοῖο πελώρου <Γοργούης>, ἀμφὶ δέ μιν κίβισις θέε.

εἴρηται δὲ παρὰ τὸ κεῖσθαι ἐκεῖ ἐσθῆτα καὶ τὴν τροφήν.]¹ εἶχον δὲ καὶ τὴν <Ἀϊδος> κυνῆν.² ὑφηγησαμένων δὲ τῶν Φορκίδων, ἀποδοὺς τὸν τε ὀδόντα καὶ τὸν ὀφθαλμὸν αὐταῖς, καὶ παραγενόμενος πρὸς τὰς νύμφας, καὶ τυχῶν ὧν ἐσπούδαζε, τὴν μὲν κίβισιν περιεβάλετο, τὰ δὲ πέδιλα τοῖς σφυροῖς προσήρμοσε, τὴν δὲ κυνῆν τῇ κεφαλῇ ἐπέθετο. ταύτην ἔχων αὐτὸς μὲν οὐς ἤθελεν ἔβλεπεν, ὑπὸ ἄλλων δὲ οὐχ ἑώρατο. λαβὼν δὲ καὶ παρὰ Ἑρμοῦ Ἀδαμαντίνην ἄρπην, πετόμενος εἰς τὸν Ὠκεανὸν ἦκε καὶ κατέλαβε τὰς Γοργόνας κοιμωμένας. ἦσαν δὲ αὗται Σθενὼ Εὐρυάλη Μέδουσα. μόνη δὲ ἦν θνητὴ Μέδουσα· διὰ τοῦτο ἐπὶ τὴν ταύτης κεφαλὴν Περσεὺς ἐπέμφθη. εἶχον δὲ αἱ Γοργόνες κεφαλὰς μὲν περισπειραμένας φολίσι δρακόντων, ὀδόντας δὲ μεγάλους ὡς συῶν, καὶ χεῖρας χαλκᾶς, καὶ πτέρυγας χρυσᾶς, δι' ὧν ἐπέτοντο. τοὺς δὲ ἰδόντας λίθους ἐποίουν. ἐπιστάς

¹ The passage enclosed in square brackets is probably a gloss which has crept into the text.

² τὴν <Ἀϊδος> κυνῆν Wagner (comparing Zenobius, Cent. i. 41; Tzetzes, Schol. on Lycophron, 838): τὴν κυνῆν A.

tooth, and these they passed to each other in turn. Perseus got possession of the eye and the tooth, and when they asked them back, he said he would give them up if they would show him the way to the nymphs. Now these nymphs had winged sandals and the *kibisis*, which they say was a wallet. But Pindar and Hesiod in *The Shield* say of Perseus :—¹

“ But all his back had on the head of a dread monster,
The Gorgon, and round him ran the *kibisis*.”

The *kibisis* is so called because dress and food are deposited in it.² They had also the cap of Hades. When the Phorcides had shown him the way, he gave them back the tooth and the eye, and coming to the nymphs got what he wanted. So he slung the wallet (*kibisis*) about him, fitted the sandals to his ankles, and put the cap on his head. Wearing it, he saw whom he pleased, but was not seen by others. And having received also from Hermes an adamantine sickle he flew to the ocean and caught the Gorgons asleep. They were Stheno, Euryale, and Medusa. Now Medusa alone was mortal; for that reason Perseus was sent to fetch her head. But the Gorgons had heads twined about with the scales of dragons, and great tusks like swine's, and brazen hands, and golden wings, by which they flew; and they turned to stone such as beheld them. So Perseus

¹ Hesiod, *Shield of Hercules*, 223 sq.

² The word *κίβισις* is absurdly derived by the writer from *κεῖσθαι* and *ἐσθής*. The gloss is probably an interpolation.

οὖν αὐταῖς ὁ Περσεὺς κοιμωμέναις, κατευθυνούσης
τὴν χεῖρα Ἀθηνᾶς, ἀπεστραμμένος καὶ βλέπων
εἰς ἀσπίδα χαλκῇν, δι' ἧς τὴν εἰκόνα τῆς Γορ-
γόνος ἔβλεπεν, ἐκατατόμησεν αὐτήν. ἀποτμη-
θείσης δὲ τῆς κεφαλῆς, ἐκ τῆς Γοργόνος ἐξέθορε
Πήγασος πτηνὸς ἵππος, καὶ Χρυσάωρ ὁ Γηρυόνου
3 πατήρ· τούτους δὲ ἐγέννησεν ἐκ Ποσειδῶνος. ὁ
μὲν οὖν Περσεὺς ἐνθέμενος εἰς τὴν κίβισιν τὴν
κεφαλὴν τῆς Μεδούσης ὀπίσω πάλιν ἐχώρει, αἱ
δὲ Γοργόνες ἐκ τῆς κοίτης ἀναστᾶσαι¹ τὸν Περσέα
ἐδίωκον, καὶ συνιδεῖν αὐτὸν οὐκ ἠδύναντο διὰ τὴν
κυνῆν. ἀπεκρύπτετο γὰρ ὑπ' αὐτῆς.

Παραγενόμενος δὲ εἰς Αἰθιοπίαν, ἧς ἐβασίλευε
Κηφεύς, εὔρε τὴν τούτου θυγατέρα Ἀνδρομέδαν
παρακειμένην βορὰν θαλασσίῳ κήτει. Κασσι-
έπεια γὰρ ἡ Κηφέως γυνὴ Νηρηίοισιν ἤρισε περὶ
κάλλους, καὶ πασῶν εἶναι κρείσσων ἠΰχησεν·
ὅθεν αἱ Νηρηίδες ἐμήνισαν, καὶ Ποσειδῶν αὐταῖς
συνοργισθεὶς πλήμμυράν τε ἐπὶ τὴν χώραν
ἔπεμψε καὶ κῆτος. Ἀμμωνος δὲ χρήσαντος τὴν
ἀπαλλαγὴν τῆς συμφορᾶς, εἰάν ἡ Κασσιεπείας
θυγάτηρ Ἀνδρομέδα προτεθῇ τῷ κήτει βορά,
τοῦτο ἀναγκασθεὶς ὁ Κηφεὺς ὑπὸ τῶν Αἰθιόπων
ἔπραξε, καὶ προσέδησε τὴν θυγατέρα πέτρα.
ταύτην θεασάμενος ὁ Περσεὺς καὶ ἐρασθεὶς

¹ ἀναστᾶσαι A: ἀναπτᾶσαι Wagner, comparing Zenobius, *Cent.* i. 41.

¹ Compare Ovid, *Metamorph.* iv. 782 sq.

² Compare Hesiod, *Theog.* 280 sqq.; Ovid, *Metamorph.* iv. 784 sqq., vi. 119 sq.; Hyginus, *Fab.* 151.

³ For the story of Andromeda, see Tzetzes, *Schol. on Lycophron*, 836; Conon, *Narrat.* 40 (who rationalizes the



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

HISTORY

Tens of thousands of important historical sources, many previously unobtainable, are now available for the first time with a Forgotten Books Full Membership.

Unlimited Access
\$8.99/month

Continue

*Fair usage policy applies



ἀναιρήσειν ὑπέσχετο .Κηφεῖ τὸ κῆτος, εἰ μέλλει
σωθεῖσαν αὐτὴν αὐτῷ δώσειν γυναῖκα. ἐπὶ τού-
τοις γενομένων ὄρκων, ὑποστὰς τὸ κῆτος ἔκτεινε
καὶ τὴν Ἀνδρομέδαν ἔλυσε. ἐπιβουλεύοντος
δὲ αὐτῷ Φινέως, ὃς ἦν ἀδελφὸς τοῦ Κηφέως
ἐγγεγυημένος¹ πρῶτος τὴν Ἀνδρομέδαν, μαθὼν
τὴν ἐπιβουλήν, τὴν Γοργόνα δείξας μετὰ τῶν
συνεπιβουλεύοντων αὐτὸν ἐλίθωσε παραχρῆμα.
παραγενόμενος δὲ εἰς Σέριφον, καὶ καταλαβὼν
προσπεφευγυῖαν² τοῖς βωμοῖς μετὰ τοῦ Δίκτυος
τὴν μητέρα διὰ τὴν Πολυδέκτου βίαν, εἰσελθὼν
εἰς τὰ βασίλεια,³ συγκαλέσαντος τοῦ Πολυδέκτου
τοὺς φίλους ἀπεστραμμένος τὴν κεφαλὴν τῆς
Γοργόνης ἔδειξε· τῶν δὲ ἰδόντων, ὅποιον ἕκαστος
ἔτυχε σχῆμα ἔχων, ἀπελιθώθη. καταστήσας δὲ
τῆς Σερίφου Δίκτυν βασιλέα, ἀπέδωκε τὰ μὲν
πέδιλα καὶ τὴν κίβισιν καὶ τὴν κυνὴν Ἑρμῇ, τὴν
δὲ κεφαλὴν τῆς Γοργόνης Ἀθηνᾷ. Ἑρμῆς μὲν
οὖν τὰ προειρημένα πάλιν ἀπέδωκε ταῖς νύμφαις,
Ἀθηνᾷ δὲ ἐν μέσῃ τῇ ἀσπίδι τῆς Γοργόνης τὴν
κεφαλὴν ἐνέθηκε.⁴ λέγεται δὲ ὑπ' ἐνίων ὅτι δι'
Ἀθηνᾶν ἢ Μένουσα ἐκατατομήθη· φασὶ δὲ ὅτι
καὶ περὶ κάλλους ἠθέλησεν ἢ Γοργὼ αὐτῇ συγ-
κριθῆναι.

4 Περσεὺς δὲ μετὰ Δανάης καὶ Ἀνδρομέδας
ἔσπευδεν εἰς Ἄργος, ἵνα Ἀκρίσιον θεάσῃται. ὁ
δὲ <τοῦτο μαθὼν καὶ>⁵ δεδοικὼς τὸν χρησμόν,

¹ ἐγγεγυημένος R: ἐγγενόμενος A: ἐγγυώμενος Heyne, Westermann, Müller, Bekker, Hercher.

² προσπεφευγυῖαν Tzetzes, Schol. on Lycophron, 838: προ-
πεφευγυῖαν A. ³ τὰ βασίλεια R: τὸν βασιλέα A.

⁴ ἐνέθηκε Heyne: ἀνέθηκε A.

⁵ τοῦτο μαθὼν καὶ. These words, absent in the MSS., are
restored by Wagner from Zenobius, Cent. i. 41.

kill the monster, if he would give him the rescued damsel to wife. These terms having been sworn to, Perseus withstood and slew the monster and released Andromeda. However, Phineus, who was a brother of Cepheus, and to whom Andromeda had been first betrothed, plotted against him; but Perseus discovered the plot, and by showing the Gorgon turned him and his fellow conspirators at once into stone. And having come to Seriphus he found that his mother and Dictys had taken refuge at the altars on account of the violence of Polydectes; so he entered the palace, where Polydectes had gathered his friends, and with averted face he showed the Gorgon's head; and all who beheld it were turned to stone, each in the attitude which he happened to have struck. Having appointed Dictys king of Seriphus, he gave back the sandals and the wallet (*kibisis*) and the cap to Hermes, but the Gorgon's head he gave to Athena. Hermes restored the aforesaid things to the nymphs and Athena inserted the Gorgon's head in the middle of her shield. But it is alleged by some that Medusa was beheaded for Athena's sake; and they say that the Gorgon was fain to match herself with the goddess even in beauty.

Perseus hastened with Danae and Andromeda to Argos in order that he might behold Acrisius. But he, learning of this and dreading the oracle,¹

¹ That is, the oracle which declared that he would be killed by the son of Danae. See above, ii. 4. 1.

ἀπολιπὼν Ἴαργος εἰς τὴν Πελασγιῶτιν ἐχώρησε
 γῆν. Τευταμίδου¹ δὲ τοῦ Λαρισσαίων² βασιλέως
 ἐπὶ κατοικομένην τῷ πατρὶ διατιθέντος³ γυμνικὸν
 ἀγῶνα, παρεγένετο καὶ ὁ Περσεὺς ἀγωνίσασθαι
 θέλων, ἀγωνιζόμενος δὲ πένταθλον, τὸν δίσκον
 ἐπὶ τὸν Ἀκρισίου πόδα βαλὼν παραχρῆμα
 ἀπέκτεινεν αὐτόν. αἰσθόμενος δὲ τὸν χρησμὸν
 τετελειωμένον⁴ τὸν μὲν Ἀκρίσιον ἔξω τῆς πόλεως
 ἔθαψεν, αἰσχυνόμενος δὲ εἰς Ἴαργος ἐπανελθεῖν
 ἐπὶ τὸν κλῆρον τοῦ δι' αὐτοῦ τετελευτηκότος,
 παραγενόμενος εἰς Τίρυνθα⁵ πρὸς τὸν Προίτου
 παῖδα Μεγαπένθην ἠλλάξατο, τούτῳ τε τὸ Ἴαρ-
 γος ἐνεχείρισε. καὶ Μεγαπένθης μὲν ἐβασίλευσεν
 Ἀργείων, Περσεὺς δὲ Τίρυνθος, προστειχίσας
 5 Μίδειαν⁶ καὶ Μυκῆνας. ἐγένοντο δὲ ἐξ Ἀνδρο-
 μέδας παῖδες αὐτῷ, πρὶν μὲν ἐλθεῖν εἰς τὴν
 Ἑλλάδα Πέρσης, ὃν παρὰ Κηφεῖ κατέλιπεν
 (ἀπὸ τούτου δὲ τοὺς Περσῶν βασιλέας λέγεται
 γενέσθαι), ἐν Μυκῆναις δὲ Ἀλκαῖος καὶ Σθένελος
 καὶ Ἑλεις⁷ Μήστωρ τε καὶ Ἡλεκτρύων, καὶ
 θυγάτηρ Γοργοφόνη, ἣν Περιήρης ἔγημεν.

¹ Τευταμίδου E, Tzetzes, *Schol. on Lycophron*, 838 (com-
 pare Dionysius Halicarnasensis, *Antiquit. Rom.* i. 28. 3),
 Hercher, Wagner: τευταμία A, Westermann: Τευταμίου,
 Heyne, Müller, Bekker.

² Λαρισσαίων EA, Tzetzes, *Schol. on Lycophron*, 838,
 Zenobius, *Cent.* i. 41: Λαρισαίων R^a, Bekker, Hercher,
 Wagner.

³ διατιθέντος E, Zenobius, *Cent.* i. 41: διατεθέντος A.

⁴ τετελειωμένον R: τετελεσμένον A.

⁵ τίρυνθα R: τίρυνθον A.

⁶ Μίδειαν Aegius: μήδειαν A: Μίδεαν Heyne. See below,
 ii. 4. 6, p. 170, note.

⁷ Ἑλεις Tzetzes, *Schol. on Lycophron*, 838: ἔλης R:
 ἔλας R^aC: ἔλλας B.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL MEMBERSHIP

797,885 Books!

**All you can read
for only
\$8.99/month**

Continue

*Fair usage policy applies



Ἐκ μὲν οὖν Ἀλκαίου καὶ Ἀστυδαμείας τῆς Πέλοπος, ὡς δὲ ἔνιοι λέγουσι Λαονόμης τῆς Γουνέως, ὡς δὲ ἄλλοι πάλιν Ἰππονόμης τῆς Μενοικέως, Ἀμφιτρύων ἐγένετο καὶ θυγάτηρ Ἀναξώ, ἐκ δὲ Μήστωρος καὶ Λυσιδίκης τῆς Πέλοπος Ἰπποθόη. ταύτην ἀρπάσας Ποσειδῶν καὶ κομίσας ἐπὶ τὰς Ἐχινάδας νήσους μίγνυται, καὶ γεννᾷ Τάφιον, ὃς ὤκισε Τάφον καὶ τοὺς λαοὺς Τηλεβόας ἐκάλεσεν, ὅτι τηλοῦ τῆς πατρίδος ἔβη. ἐκ Ταφίου δὲ παῖς Πτερέλαος ἐγένετο· τοῦτον ἀθάνατον ἐποίησε Ποσειδῶν, ἐν τῇ κεφαλῇ χρυσὴν ἐνθεὶς τρίχα. Πτερελάῳ δὲ ἐγένοντο παῖδες Χρομῖος Τύραννος Ἀντίοχος Χερσιδάμας Μήστωρ Εὐήρης.

Ἡλεκτρύων δὲ γήμας τὴν Ἀλκαίου θυγατέρα Ἀναξώ, ἐγέννησε θυγατέρα μὲν Ἀλκμήνην, παῖδας δὲ <Στρατοβάτην>¹ Γοργοφόνον Φυλόνομον² Κελαινέα Ἀμφίμαχον Λυσίνομον Χειρίμαχον Ἀνάκτορα Ἀρχέλαον, μετὰ δὲ τούτους καὶ νόθον ἐκ Φρυγίας γυναικὸς Μιδέας³ Λικύμνιον.

¹ Στρατοβάτην added by Aegius from Tzetzes, *Schol. on Lycophron*, 932; compare Scholiast on Pindar, *Olymp.* vii. 28 (49).

² Φυλόνομον RR^aB, Tzetzes, *Schol. on Lycophron*, 932: φιλονόμον C.

³ Μιδέας Pindar, *Ol.* vii. 29 (53), Heyne, Westermann, Müller, Bekker, Hercher, Wagner: Μηδείας A, Tzetzes, *Schol. on Lycophron*, 932, where Müller, the editor, reads Μιδέας in the text "auctoritate Apollodori," but adds that "Nostrī Codd. consentiunt in μηδείας."

¹ The name Teleboans is derived by the writer from *telou cbē* (τηλοῦ ἔβη), "he went far." The same false etymology is accepted by Tzetzes (*Schol. on Lycophron*, 932). Strabo

Alcaeus had a son Amphitryon and a daughter Anaxo by Astydamia, daughter of Pelops; but some say he had them by Laonome, daughter of Guneus, others that he had them by Hipponome, daughter of Menoeceus; and Mestor had Hippothoe by Lysidice, daughter of Pelops. This Hippothoe was carried off by Poseidon, who brought her to the Echinadian Islands, and there had intercourse with her, and begat Taphius, who colonized Taphos and called the people Teleboans, because he had gone far¹ from his native land. And Taphius had a son Pterelaus, whom Poseidon made immortal by implanting a golden hair in his head.² And to Pterelaus were born sons, to wit, Chromius, Tyrannus, Antiochus, Chersidamas, Mestor, and Eucres.

Electryon married Anaxo, daughter of Alcaeus,³ and begat a daughter Alcmena,⁴ and sons, to wit, Stratobates, Gorgophonius, Phylonomus, Celaeneus, Amphimachus, Lysinomus, Chirimachus, Anactor, and Archelaus; and after these he had also a bastard son, Licymnius, by a Phrygian woman Midea.⁵

says (x. 2. 20, p. 459) that the Taphians were formerly called Teleboans. ² See below, ii. 4. 7.

³ Thus Electryon married his niece, the daughter of his brother Alcaeus (see above, ii. 4. 5). Similarly Butes is said to have married the daughter of his brother Erechtheus (iii. 15. 1), and Phineus is reported to have been betrothed to the daughter of his brother Cepheus (ii. 4. 3). Taken together, these traditions perhaps point to a custom of marriage with a niece, the daughter of a brother.

⁴ According to another account, the mother of Alcmena was a daughter of Pelops (Euripides, *Heraclidae*, 210 sq.), her name being variously given as Lysidice (Scholiast on Pindar, *Olymp.* vii. 27 (49); Plutarch, *Theseus*, 6) and Eurydice (Diodorus Siculus, iv. 9. 1).

⁵ Compare Scholiast on Pindar, *Olymp.* vii. 27 (49).

Σθενέλου δὲ καὶ Νικίππης τῆς Πέλοπος Ἀλκυόνη¹ καὶ Μέδουσα, ὕστερον δὲ καὶ Εὐρυσθεὺς ἐγένετο, ὃς καὶ Μυκηνῶν ἐβασίλευσεν. ὅτε γὰρ Ἡρακλῆς ἐμελλε γεννᾶσθαι, Ζεὺς ἐν θεοῖς ἔφη τὸν ἀπὸ Περσέως γεννηθησόμενον τότε βασιλεύσειν Μυκηνῶν, Ἡρα δὲ διὰ² ζῆλον Εἰλειθυίας³ ἔπεισε τὸν μὲν Ἀλκμήνης τόκον ἐπισχεῖν, Εὐρυσθέα δὲ τὸν Σθενέλου παρεσκεύασε γεννηθῆναι ἑπταμηνιαῖον ὄντα.

6 Ἡλεκτρύονος δὲ βασιλεύοντος Μυκηνῶν, μετὰ Ταφίων⁴ οἱ Πτερελάου παῖδες ἐλθόντες τὴν Μήστορος ἀρχὴν [τοῦ μητροπάτορος]⁵ ἀπητουν, καὶ μὴ προσέχοντος⁶ Ἡλεκτρύονος ἀπήλαυνον τὰς

¹ Ἀλκυόνη Wagner (comparing Diodorus Siculus, iv. 12. 7): ἄλκυνόη R: ἄλκινόη A. ² διὰ E: διὰ τὸν A.

³ Εἰλειθυίας EA, Wagner: Εἰλείθυιαν Heyne, Westermann, Muller, Bekker, Hercher.

⁴ Ταφίων Heyne: Ταφίου MSS., Westermann, Müller, Bekker, Hercher, Wagner.

⁵ τοῦ μητροπάτορος (compend.) R: τῷ μητροπάτωρος R^a: τῷ μητροπάτορι A. As Heyne saw, the words are probably a gloss which has crept into the text. Wagner does not bracket them.

⁶ προσέχοντος Tzetzes, Schol. on Lycophron, 932: προσέχοντες A.

¹ According to other accounts, her name was Antibia (Scholiast on Homer, *Il.* xix. 119) or Archippe (J. Tzetzes, *Chiliades*, ii. 172, 192).

² Compare Homer, *Il.* xix. 95–133, where (v. 119) the Ilithyias, the goddesses of childbirth, are also spoken of in the plural. According to Ovid (*Metamorph.* ix. 292 sqq.), the goddess of childbirth (Lucina, the Roman equivalent of Ilithyia) delayed the birth of Hercules by sitting at the door of the room with crossed legs and clasped hands until, deceived by a false report that Alcmena had been delivered, she relaxed her posture and so allowed the birth to take place. Compare Pausanias, ix. 11. 3 Antoninus



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

HISTORY

Tens of thousands of important historical sources, many previously unobtainable, are now available for the first time with a Forgotten Books Full Membership.

Unlimited Access
\$8.99/month

Continue

*Fair usage policy applies



βόας· ἀμυνομένων δὲ τῶν Ἡλεκτρύονος παίδων, ἐκ προκλήσεως¹ ἀλλήλους ἀπέκτειναν. ἐσώθη δὲ τῶν Ἡλεκτρύονος παίδων Λικύμνιος ἔτι νέος ὑπάρχων, τῶν δὲ Πτερελάου Εὐήρης, ὅς καὶ τὰς ναῦς ἐφύλασσε. τῶν δὲ Ταφίων οἱ διαφυγόντες ἀπέπλευσαν τὰς ἐλαθείσας βόας ἐλόντες, καὶ παρέθεντο τῷ βασιλεῖ τῶν Ἡλείων Πολυξένῳ· Ἀμφιτρύων δὲ παρὰ Πολυξένου λυτρωσάμενος αὐτὰς ἤγαγεν εἰς Μυκήνας.² ὁ δὲ Ἡλεκτρύων τὸν τῶν παίδων θάνατον βουλόμενος ἐκδικῆσαι, παραδοὺς τὴν βασιλείαν Ἀμφιτρύωνι καὶ τὴν θυγατέρα Ἀλκμήνην, ἐξορκίσας ἵνα μέχρι τῆς ἐπανόδου παρθένον αὐτὴν φυλάξῃ, στρατεύειν ἐπὶ Τηλεβόας διανοεῖτο. ἀπολαμβάνοντος δὲ αὐτοῦ τὰς βόας, μιᾶς ἐκθορούσης Ἀμφιτρύων ἐπ' αὐτὴν ἀφῆκεν ὃ μετὰ χεῖρας εἶχε ῥόπαλον, τὸ δὲ ἀποκρουσθὲν ἀπὸ τῶν κεράτων εἰς τὴν Ἡλεκτρύονος κεφαλὴν ἐλθὼν ἀπέκτεινεν αὐτόν. ὅθεν λαβὼν ταύτην τὴν πρόφασιν Σθένελος παντὸς Ἀργούς

¹ προκλήσεως Gale: προβλήσεως A.

² Μυκήνας Tzetzes, *Schol. on Lycophron*, 932: Μυκῆνην RR^aB.

grandfather of the sons of Pterelaus was we do not know, since the name of their mother is not recorded. The words "their maternal grandfather" are probably a gloss which has crept into the text. See the Critical Note. Apart from the difficulty created by these words, it is hard to suppose that Electryon was still reigning over Mycenae at the time of this expedition of the sons of Pterelaus, since, being a son of Perseus, he was a brother of their great-great-grandfather Mestor.

¹ Compare Apollonius Rhodius, *Argon.* i. 747–751, with the Scholiast on v. 747; Tzetzes, *Schol. on Lycophron*, 932, whose account seems based on that of Apollodorus.

they drove away his kine ; and when the sons of Electryon stood on their defence, they challenged and slew each other.¹ But of the sons of Electryon there survived Licymnius, who was still young ; and of the sons of Pterelaus there survived Everes, who guarded the ships. Those of the Taphians who escaped sailed away, taking with them the cattle they had lifted, and entrusted them to Polyxenus, king of the Eleans ; but Amphitryon ransomed them from Polyxenus and brought them to Mycenae. Wishing to avenge his sons' death, Electryon purposed to make war on the Teleboans, but first he committed the kingdom to Amphitryon along with his daughter Alcmena, binding him by oath to keep her a virgin until his return.² However, as he was receiving the cows back, one of them charged, and Amphitryon threw at her the club which he had in his hands. But the club rebounded from the cow's horns and striking Electryon's head killed him.³ Hence Sthenelus laid hold of this pretext to banish Amphitryon from

² Compare Hesiod, *Shield of Hercules*, 14 sqq., where it is said that Amphitryon might not go in to his wife Alcmena until he had avenged the death of her brothers, the sons of Electryon, who had been slain in the fight with the Taphians. The tradition points to a custom which enjoined an avenger of blood to observe strict chastity until he had taken the life of his enemy.

³ A similar account of the death of Electryon is given by Tzetzes, *Schol. on Lycophron*, 932, who seems to follow Apollodorus. According to this version of the legend, the slaying of Electryon by Amphitryon was purely accidental. But according to Hesiod (*Shield of Hercules*, 11 sq., 79 sqq.) the two men quarrelled over the cattle, and Amphitryon killed Electryon in hot blood. Compare the Scholiast on Homer, *Il.* xiv. 323.

ἔξέβαλεν Ἀμφιτρύωνα, καὶ τὴν ἀρχὴν τῶν Μυκη-
νῶν καὶ τῆς Τίρυνθος αὐτὸς κατέσχε· τὴν δὲ
Μίδειαν,¹ μεταπεμψάμενος τοὺς Πέλοπος παῖδας
Ἀτρεά καὶ Θυέστην, παρέθετο τούτοις.

Ἀμφιτρύων δὲ σὺν Ἀλκμήνῃ καὶ Λικυμνίῳ
παραγενόμενος ἐπὶ Θήβας ὑπὸ Κρέοντος ἡγνίσθη,
καὶ δίδωσι τὴν ἀδελφὴν Περιμήδην Λικυμνίῳ.
λεγούσης δὲ Ἀλκμήνης γαμηθήσεσθαι αὐτῷ² τῶν
ἀδελφῶν αὐτῆς ἐκδικήσαντι τὸν θάνατον, ὑποσχό-
μενος ἐπὶ Τηλεβόας στρατεύει Ἀμφιτρύων, καὶ
παρεκάλει συλλαβέσθαι Κρέοντα. ὁ δὲ ἔφη
στρατεύσειν, εἰ πρότερον ἐκεῖνος τὴν Καδμείαν³
τῆς ἀλώπεκος ἀπαλλάξῃ· ἔφθειρε γὰρ τὴν⁴ Καδ-
μείαν ἀλώπηξ θηρίον. ὑποστάντος δὲ ὅμως
εἰμαρμένον ἦν αὐτὴν μηδέ τινα καταλαβεῖν.
7 ἀδικουμένης δὲ τῆς χώρας, ἓνα τῶν ἀστῶν παῖδα
οἱ Θηβαῖοι κατὰ μῆν προετίθεσαν αὐτῇ, πολλοὺς
ἄρπαξούσῃ,⁵ τοῦτ' εἰ μὴ γένοιτο. ἀπαλλαγεῖς

¹ Μίδειαν Bekker, Hercher: Μίδεαν Heyne, Westermann, Müller: μήδειαν A. Both forms, Μίδεια and Μίδεα, are recognized by Strabo (viii. 6. 11, p. 373) and Stephanus Byzantius (s.v. Μίδεια), but Strabo preferred the form Μίδεα for the city in Argolis, and the form Μίδεια for the similarly named city in Boeotia. In the manuscripts of Pausanias the name is reported to occur in the forms Μιδεία, Μιδέα, Μήδεια, Μηδεία, and Μηδέα, of which the forms Μιδεία, Μήδεια, and Μηδεία appear to be the best attested. See Pausanias, ii. 16. 2, ii. 25. 9, vi. 20. 7, viii. 27. 1, with the critical commentaries of Schubart and Walz, of Hitzig and Blümner. The editors of Pausanias do not consistently adopt any one of these forms. For example, the latest editor (F. Spiro) adopts the form Μιδεία in one passage (ii. 16. 2), Μήδεια in a second (ii. 25. 9), Μιδέα in a third (vi. 20. 7), and Μίδεια in a fourth (viii. 27. 1).

² αὐτῷ Wagner, following Eberhard and comparing Scholiast on Homer, *Il.* xiv. 323; Hesiod, *Shield of Her-*



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL

MEMBERSHIP

797,885 Books!

All you can read

for only

\$8.99/month

Continue

*Fair usage policy applies



οὖν Ἀμφιτρύων εἰς Ἀθήνας πρὸς Κέφαλον τὸν
 Δηιονέως, συνέπειθεν ἐπὶ μέρει τῶν ἀπὸ Τηλε-
 βοῶν λαφύρων ἄγειν ἐπὶ τὴν θήραν τὸν κύνα ὃν
 Πρόκρις ἤγαγεν ἐκ Κρήτης παρὰ Μίνωος λαβοῦ-
 σα· ἦν δὲ καὶ τούτῳ πεπρωμένον πᾶν, ὃ τι ἂν
 διώκη, λαμβάνειν. διωκομένης οὖν ὑπὸ τοῦ κυνὸς
 τῆς ἀλώπεκος, Ζεὺς ἀμφοτέρους λίθους ἐποίησεν.
 Ἀμφιτρύων δὲ ἔχων ἐκ μὲν Θορικοῦ τῆς Ἀττικῆς
 Κέφαλον συμμαχοῦντα, ἐκ δὲ Φωκέων Πανοπέα,
 ἐκ δὲ Ἑλούς¹ τῆς Ἀργείας Ἑλειον τὸν Περσέως,
 ἐκ δὲ Θηβῶν Κρέοντα, τὰς τῶν Ταφίων νήσους
 ἐπόρθει. ἄχρι μὲν οὖν ἔζη Πτερέλαος, οὐκ ἐδύ-
 νατο τὴν Τάφον ἐλεῖν· ὥς δὲ ἡ Πτερελάου θυγάτηρ
 Κομαιθὼ ἐρασθεῖσα Ἀμφιτρύωνος τὴν χρυσὴν
 τρίχα τοῦ πατρὸς ἐκ τῆς κεφαλῆς ἐξείλετο,
 Πτερελάου τελευτήσαντος ἐχειρώσατο τὰς νήσους
 ἀπάσας. τὴν μὲν οὖν Κομαιθὼ κτείνει² Ἀμφι-
 τρύων καὶ τὴν λείαν ἔχων εἰς Θήβας ἔπλει, καὶ
 τὰς νήσους Ἑλείῳ καὶ Κεφάλῳ δίδωσι. καὶ κεῖνοι
 πόλεις αὐτῶν ἐπωνύμους κτίσαντες κατώκησαν.

8 Πρὸ τοῦ δὲ Ἀμφιτρύωνα παραγενέσθαι εἰς
 Θήβας Ζεὺς, διὰ νυκτὸς ἐλθὼν καὶ τὴν μίαν
 τριπλασιάσας νύκτα,³ ὅμοιος Ἀμφιτρύωνι γενό-

¹ Ἑλούς Aegius: ἐλούσης A. ² κτείνει RR^a: κτείνας A.

³ τὴν μίαν τριπλασιάσας νύκτα MSS. and editions. The Vatican Epitome (E) reads as follows: τὴν μίαν νύκτα πενταπλασιάσας ἢ κατὰ τινὰς τριπλασιάσας, οἳ καὶ διὰ τοῦτο τριέσπερον ἀξιοῦσι λέγεσθαι τὸν Ἡρακλέα: "having multiplied the single night fivefold or threefold, according to some, who on that account claim for Hercules the title of Triesperus (He of the Three Evenings)." The title of Triesperus is similarly explained by Tzetzes, *Schol. on Lycophron*, 33. The multiplication of the night fivefold appears to be mentioned by no other ancient writer. Compare R. Wagner, *Epitoma Vaticana*, p. 98.

betook him to Cephalus, son of Deioneus, at Athens, and persuaded him, in return for a share of the Teleboan spoils, to bring to the chase the dog which Procris had brought from Crete as a gift from Minos¹; for that dog was destined to catch whatever it pursued. So then, when the vixen was chased by the dog, Zeus turned both of them into stone. Supported by his allies, to wit, Cephalus from Thoricus in Attica, Panopeus from Phocis, Heleus, son of Perseus, from Helos in Argolis, and Creon from Thebes, Amphitryon ravaged the islands of the Taphians. Now, so long as Pterelaus lived, he could not take Taphos; but when Comaetho, daughter of Pterelaus, falling in love with Amphitryon, pulled out the golden hair from her father's head, Pterelaus died,² and Amphitryon subjugated all the islands. He slew Comaetho, and sailed with the booty to Thebes,³ and gave the islands to Heleus and Cephalus; and they founded cities named after themselves and dwelt in them.

But before Amphitryon reached Thebes, Zeus came by night and prolonging the one night threefold he assumed the likeness of Amphitryon and bedded

¹ As to Procris, see below, iii. 15. 1.

² Compare Tzetzes, *Schol. on Lycophron*, 932. For the similar story of Nisus and his daughter Megara, see below, iii. 15. 8.

³ In the sanctuary of Ismenian Apollo at Thebes, the historian Herodotus saw a tripod bearing an inscription in "Cadmean letters," which set forth that the vessel had been dedicated by Amphitryon from the spoils of the Teleboans. See Herodotus, v. 59. Among the booty was a famous goblet which Poseidon had given to his son Teleboes, and which Teleboes had given to Pterelaus. See Athenaeus, xi. 99, p. 498 c; Plautus, *Amphitryo*, 256 sq. For the expedition of Amphitryon against the Teleboans or Taphians, see also Strabo, x. 2. 20; Pausanias, i. 37. 6; Plautus, *Amphitryo*, 183-256.

μενος Ἀλκμήνῃ συνευνάσθη καὶ τὰ γενόμενα περὶ¹ Τηλεβοῶν διηγήσατο. Ἀμφιτρύων δὲ παραγενόμενος, ὥς οὐχ ἑώρα φιλοφρονουμένην πρὸς αὐτὸν τὴν γυναῖκα, ἐπυνθάνετο τὴν αἰτίαν· εἰπούσης δὲ ὅτι τῇ προτέρα νυκτὶ παραγενόμενος αὐτῇ συγκεκοίμηται, μανθάνει παρὰ Τειρεσίου τὴν γενομένην τοῦ Διὸς συνουσίαν. Ἀλκμήνῃ δὲ δύο ἐγέννησε παῖδας, Διὶ μὲν Ἡρακλέα, μιᾷ νυκτὶ πρεσβύτερον, Ἀμφιτρύωνι δὲ Ἴφικλέα. τοῦ δὲ παιδὸς ὄντος ὀκταμηνιαίου δύο δράκοντας ὑπερμεγέθεις Ἡρα ἐπὶ τὴν εὐνὴν ἔπεμψε, διαφθαρῆναι τὸ βρέφος θέλουσα. ἐπιβοωμένης δὲ Ἀλκμήνης Ἀμφιτρύωνα, Ἡρακλῆς διαναστὰς ἄγχων ἑκατέραις ταῖς χερσὶν αὐτοὺς διέφθειρε. Φερεκύδης δὲ φησιν Ἀμφιτρύωνα, βουλόμενον μαθεῖν ὁπότερος ἦν τῶν παίδων ἐκείνου, τοὺς δράκοντας εἰς τὴν εὐνὴν ἐμβαλεῖν, καὶ τοῦ μὲν Ἴφικλέους φυγόντος τοῦ δὲ Ἡρακλέους ὑποστάντος μαθεῖν ὥς Ἴφικλῆς ἐξ αὐτοῦ γεγέννηται.

9 Ἐδιδάχθη δὲ² Ἡρακλῆς ἄρματηλατεῖν μὲν ὑπὸ Ἀμφιτρύωνος, παλαίειν δὲ ὑπὸ Αὐτολύκου, τοξεύειν δὲ ὑπὸ Εὐρύτου, ὀπλομαχεῖν δὲ ὑπὸ

¹ περὶ (compend.) E, Bekker, Hercher : παρὰ A.

² δὲ R : μὲν A.

¹ For the deception of Alcmena by Zeus and the birth of Hercules and Iphicles, see Hesiod, *Shield of Hercules*, 27–56; Diodorus Siculus, iv. 9; Scholiast on Homer, *Il.* xiv. 323, and *Od.* xi. 266; Tzetzes, *Schol. on Lycophron*, 33; Hyginus, *Fab.* 29. The story was the subject of plays by Sophocles and Euripides which have perished (*Tragicorum Graecorum Fragmenta*, ed. A. Nauck², pp. 156, 386 sqq.; *The Fragments of Sophocles*, ed. A. C. Pearson, i. 76 sqq.); and it is the theme of a well-known comedy of Plautus, the *Amphitryo*, which is extant. In that play (Prologue, 112sqq.),



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

HISTORY

Tens of thousands of important historical sources, many previously unobtainable, are now available for the first time with a Forgotten Books Full Membership.

Unlimited Access
\$8.99/month

Continue

*Fair usage policy applies



Κάστωρος, κιθαρωδεῖν δὲ ὑπὸ Λίνου. οὗτος δὲ ἦν ἀδελφὸς Ὀρφέως· ἀφικόμενος δὲ εἰς Θήβας καὶ Θηβαῖος γενόμενος ὑπὸ Ἡρακλέους τῇ κιθάρα πληγεὶς ἀπέθανεν· ἐπιπλήξαντα γὰρ αὐτὸν ὀργισθεὶς ἀπέκτεινε. δίκην δὲ ἐπαγόντων τινῶν αὐτῷ φόνου, παρανέγνω νόμον Ῥαδαμάνθυος λέγοντος, ὃς ἂν ἀμύνηται τὸν χειρῶν ἀδίκων κατάρξαντα,¹ ἀθῶον εἶναι, καὶ οὕτως ἀπελύθη.² δείσας δὲ Ἀμφιτρύων μὴ πάλιν τι ποιήσῃ τοιοῦτον, ἔπεμψεν αὐτὸν εἰς τὰ βουφόρβια· κακεῖ τρεφόμενος μεγέθει τε καὶ ῥώμῃ πάντων διήνεγκεν. ἦν δὲ καὶ θεωρηθεὶς φανερός³ ὅτι Διὸς παῖς ἦν· τετραπηχυαῖον μὲν γὰρ εἶχε τὸ σῶμα, πυρὸς δ' ἐξ ὀμμάτων ἔλαμπεν αἴγλην. οὐκ ἦστόχει δὲ οὔτε τοξεύων οὔτε ἀκοντίζων.

Ἐν δὲ τοῖς βουκολίοις ὑπάρχων ὀκτωκαιδεκαέτης τὸν Κιθαιρώνειον ἀνείλε λέοντα. οὗτος γὰρ ὀρμώμενος ἐκ τοῦ Κιθαιρώνος τὰς Ἀμφι-
0 τρύωνος ἔφθειρε βόας καὶ τὰς Θεσπίου.⁴ βασι-

¹ κατάρξαντα E : ἄρξαντα A. ² ἀπελύθη ERR^a : ἀπελάθη R.

³ φανερός R : φανερώς E : φοβερός A.

⁴ Θεσπίου Bekker, Hercher, Wagner: Θεστίου EA, Heyne, Westermann, Müller. This king's name is variously reported by the ancients in the forms Θεσπίος and Θεστίος. In favour of the form Θεσπίος, see below, ii. 7. 6; Diodorus Siculus, iv. 29. 2. In favour of the form Θεστίος, see below, ii. 4. 12, ii. 7. 8 (where Θεστίου occurs in the MSS.); Pausanias, iii. 19. 5, ix. 27. 6. When we consider the variation of the MSS. on this point, the extreme slightness of the difference (a single stroke of the pen) between the two forms, and the appropriateness of the form Θεσπίος for the name of a king of Thespieae, we may surmise that the true form is Θεσπίος, and that it should everywhere replace Θεστίος in our editions of Greek authors. There is at all events no doubt that Diodorus Siculus read the name in this form, for he speaks of Θεσπίος as βασιλεύων τῆς δμωνύμου χώρας.

lyre by Linus.¹ This Linus was a brother of Orpheus; he came to Thebes and became a Theban, but was killed by Hercules with a blow of the lyre; for being struck by him, Hercules flew into a rage and slew him.² When he was tried for murder, Hercules quoted a law of Rhadamanthys, who laid it down that whoever defends himself against a wrongful aggressor shall go free, and so he was acquitted. But fearing he might do the like again, Amphitryon sent him to the cattle farm; and there he was nurtured and outdid all in stature and strength. Even by the look of him it was plain that he was a son of Zeus; for his body measured four cubits,³ and he flashed a gleam of fire from his eyes; and he did not miss, neither with the bow nor with the javelin.

While he was with the herds and had reached his eighteenth year he slew the lion of Cithaeron, for that animal, sallying from Cithaeron, harried the kine of Amphitryon and of Thespius.⁴ Now

¹ As to the education of Hercules, see Theocritus, xxiv. 104 *sqq.*, according to whom Hercules learned wrestling not from Autolycus but from Harpalycus, son of Hermes.

² Compare Diodorus Siculus, iii. 67. 2; Pausanias, ix. 29. 9; J. Tzetzes, *Chiliades*, ii. 213 *sq.*

³ Four cubits and one foot, according to the exact measurement of the historian Herodorus. See J. Tzetzes, *Chiliades*, ii. 210 *sq.*; *id. Schol. on Lycophron*, 662.

⁴ According to another account, the lion of Cithaeron was killed by Alceus (Pausanias, i. 41. 3 *sq.*). But J. Tzetzes (*Chiliades*, ii. 216 *sq.*) agrees with Apollodorus, whose account of Hercules he seems to follow.

Heyne, though he admits that he had not been consistent (“*Animo in gravioribus occupato non fui satis constans in hoc nomine*”) deliberately preferred Θέσπιος to Θέσπιος: “*Verum tamen necesse est Thespii nomen, si quidem Thespiadae dictae sunt filiae.*” See his critical note on ii. 7. 8 (vol. i. p. 226).

λεὺς· δὲ ἦν οὗτος Θεσπιῶν, πρὸς ὃν ἀφίκετο Ἡρακλῆς ἐλεῖν βουλόμενος τὸν λέοντα. ὁ δὲ αὐτὸν ἐξένισε πεντήκοντα ἡμέρας, καὶ ἐπὶ τὴν θήραν ἐξιόντι νυκτὸς ἐκάστης μίαν συνεύναζε θυγατέρα (πεντήκοντα δὲ αὐτῷ ἦσαν ἐκ Μεγαμήδης γεγεννημένοι τῆς Ἀρνέου). ἐσπούδαζε γὰρ πάσας ἐξ Ἡρακλέους τεκνοποιήσασθαι. Ἡρακλῆς δὲ μίαν νομίζων εἶναι τὴν αἰὲ συνευναζομένην, συνῆλθε πάσαις. καὶ χειρωσάμενος τὸν λέοντα τὴν μὲν δορὰν ἡμφιέσατο, τῷ χάσματι δὲ ἐχρήσατο κόρυθι.

11 Ἀνακάμπτοντι δὲ αὐτῷ ἀπὸ τῆς θήρας συνήντησαν κήρυκες παρὰ Ἐργίνου πεμφθέντες, ἵνα παρὰ Θεβαίων τὸν δασμὸν λάβωσιν. ἐτέλουν δὲ Θεβαῖοι τὸν δασμὸν Ἐργίνῳ δι' αἰτίαν τήνδε. Κλύμενον τὸν Μινυῶν βασιλέα λίθῳ βαλὼν Μενοικέως ἡνίοχος, ὄνομα Περιήρης, ἐν Ὀγχηστῷ¹ Ποσειδῶνος τεμένει τιτρώσκει· ὁ δὲ κομισθεὶς εἰς Ὀρχομενὸν ἡμιθνῆς ἐπισκῆπτει τελευτῶν Ἐργίνῳ τῷ παιδὶ ἐκδικῆσαι τὸν θάνατον αὐτοῦ. στρατευσάμενος δὲ Ἐργίνοσ ἐπὶ Θήβας, κτείνας οὐκ ὀλίγους ἐσπείσατο μεθ' ὄρκων, ὅπως πέμπωσιν αὐτῷ Θεβαῖοι δασμὸν ἐπὶ εἴκοσιν ἔτη, κατὰ ἔτος ἑκατὸν βόας. ἐπὶ τοῦτον τὸν

¹ Ὀγχηστῷ Aegius : Ὀρχηστῷ A.

¹ As to Hercules and the daughters of Thespius, compare Diodorus Siculus, iv. 29. 2 sq.; Pausanias, ix. 27. 6 sq.; Athenaeus, xiii. 4, p. 556 F; J. Tzetzes, *Chiliades*, ii. 221 sqq. The father of the damsels is called Thestius by Pausanias and Athenaeus, who refers to Herodorus as his authority. See the Critical Note.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL MEMBERSHIP

797,885 Books!

**All you can read
for only
\$8.99/month**

Continue

*Fair usage policy applies



δασμὸν εἰς Θήβας τοὺς κήρυκας ἀπιόντας συντυ-
χὼν Ἡρακλῆς ἐλωβήσατο· ὑποτεμὼν γὰρ αὐτῶν
τὰ ὦτα καὶ τὰς ῥίνας, καὶ [διὰ σχοινίων]¹ τὰς χεῖ-
ρας δήσας ἐκ τῶν τραχήλων, ἔφη τοῦτον Ἐργίνῳ
καὶ Μινύαις δασμὸν κομίζειν. ἐφ' οἷς ἀγανακ-
τῶν² ἐστράτευσεν ἐπὶ Θήβας. Ἡρακλῆς δὲ λα-
βὼν ὅπλα παρ' Ἀθηνᾶς καὶ πολεμαρχῶν Ἐργίῳ
μὲν ἔκτεινε, τοὺς δὲ Μινύας ἐτρέψατο καὶ τὸν
δασμὸν διπλοῦν ἠνάγκασε Θηβαίοις φέρειν. συν-
έβη δὲ κατὰ τὴν μάχην Ἀμφιτρύωνα γενναίως
μαχόμενον τελευτῆσαι. λαμβάνει δὲ Ἡρακλῆς
παρὰ Κρέοντος ἀριστεῖον τὴν πρεσβυτάτην θυγα-
τέρα Μεγάραν, ἐξ ἧς αὐτῷ παῖδες ἐγένοντο τρεῖς,
Θηρίμαχος Κρεοντιάδης Δηικόων. τὴν δὲ νεωτέ-
ραν θυγατέρα Κρέων Ἰφικλεῖ³ δίδωσιν, ἥδη παῖδα
Ἰόλαον ἔχοντι ἐξ Αὐτομεδούσης τῆς Ἀλκάθου.
ἔγημε δὲ καὶ Ἀλκμήνην μετὰ τὸν Ἀμφιτρύωνος
θάνατον Διὸς παῖς Ῥαδάμανθυς, κατῴκει δὲ ἐν
Ὠκαλέαις⁴ τῆς Βοιωτίας πεφευγώς.

¹ διὰ σχοινίων *ab inepto Graeculo apposita suspicor*, Heyne. The words are at least misplaced, if, as seems probable, ὑποτεμὼν is to be understood as applying to τὰς χεῖρας as well as to τὰ ὦτα καὶ τὰς ῥίνας.

² ἀγανακτῶν. Heyne proposed to insert ἐκεῖνος or Ἐργίῳ. The sense seems to require one or the other.

³ Ἰφικλεῖ Wagner: ἰφίκλω A. For the form Ἰφικλῆς, see i. 8. 2, ii. 4. 8 (thrice), ii. 7. 3; and compare R. Wagner, *Epitoma Vaticana*, pp. 98 sq.

⁴ Ὠκαλέαις A. In Homer (*Il.* ii. 501), Strabo (ix. 2. 26, p. 410), and Stephanus Byzantius (s.v. Ὠκαλέα) the name occurs in the singular, Ὠκαλέα (Ὠκαλέη Homer).

¹ Compare Diodorus Siculus, iv. 10. 6; J. Tzetzes, *Chiliades*, ii. 228. As to the sons of Hercules by Megara, compare below, ii. 7. 8. The ancients differed considerably as to the

way to Thebes to demand this tribute, Hercules outraged them ; for he cut off their ears and noses and hands, and having fastened them [by ropes] from their necks, he told them to carry that tribute to Erginus and the Minyans. Indignant at this outrage, Erginus marched against Thebes. But Hercules, having received weapons from Athena and taken the command, killed Erginus, put the Minyans to flight, and compelled them to pay double the tribute to the Thebans. And it chanced that in the fight Amphitryon fell fighting bravely. And Hercules received from Creon his eldest daughter Megara as a prize of valour,¹ and by her he had three sons, Therimachus, Creontiades, and Deicoön. But Creon gave his younger daughter to Iphicles, who already had a son Iolaus by Automedusa, daughter of Alcathus. And Rhadamanthys, son of Zeus, married Alcmena after the death of Amphitryon, and dwelt as an exile at Ocaleae in Boeotia.²

number and names of the children whom Hercules had by Megara. According to Pindar (*Isthm.* iv. 63 sq.) there were eight of them. Euripides speaks of three (*Hercules Furens*, 995 sq.). See Scholiast on Pindar, *Isthm.* iv. 61 (104); Tzetzes, *Schol. on Lycophron*, 48 and 663; Scholiast on Homer, *Od.* xi. 269 (who agrees with Apollodorus and quotes Asclepiades as his authority); Hyginus, *Fab.* 31 and 32. The Thebans celebrated an annual festival, with sacrifices and games, in honour of the children. See Pindar, *Isthm.* iv. 61 (104) sqq., with the Scholiast.

² Compare Tzetzes, *Schol. on Lycophron*, 50, who says that Rhadamanthys fled from Crete because he had murdered his own brother. He agrees with Pausanias that the worthy couple took up their abode at Ocaleae (or Ocalea) in Boeotia. Their tombs were shown near Haliartus, in Boeotia. See Plutarch, *Lysander*, 28. The grave of Alcmena was excavated in antiquity, during the Spartan occupation of the Cadmea. It was found to contain a small bronze bracelet, two earthen-

Προμαθῶν ¹ δὲ παρ' Ἑυρύτου ² τὴν τοξικὴν Ἡρακλῆς ἔλαβε παρὰ Ἑρμοῦ μὲν ξίφος, παρ' Ἀπόλλωνος δὲ τόξα, παρὰ δὲ Ἡφαίστου θώρακα χρυσοῦν, παρὰ δὲ Ἀθηνᾶς πέπλον· ῥόπαλον μὲν γὰρ αὐτὸς ἔτεμεν ἐκ Νεμέας.

12 Μετὰ δὲ τὴν πρὸς Μινύας μάχην συνέβη αὐτῷ κατὰ ζῆλον Ἡρας μανῆναι, καὶ τοὺς τε ἰδίους παῖδας, οὓς ἐκ Μεγάρας εἶχεν, εἰς πῦρ ἐμβαλεῖν καὶ τῶν Ἰφικλέους ³ δύο· διὸ καταδικάσας ἑαυτοῦ φυγὴν καθαίρεται μὲν ὑπὸ Θεσπίου, ⁴ παραγενόμενος δὲ εἰς Δελφοὺς πυνθάνεται τοῦ θεοῦ ποῦ κατοικήσει. ἡ δὲ Πυθία τότε πρῶτον Ἡρακλέα αὐτὸν προσηγόρευσε· τὸ δὲ πρῶην ⁵ Ἀλκείδης.

¹ προμαθῶν A, Heyne, Westermann, Müller, Bekker, Hercher: προσμαθῶν ER, Wagner.

² Ἑυρύτου Aegius, Commelinus, Gale, Heyne, Westermann, Müller, Bekker, Hercher: αὐτοῦ A, Wagner.

³ ἰφικλέους E: ἰφίκλου A.

⁴ Θεσπίου Bekker, Hercher, Wagner: Θεστίου EA, Heyne, Westermann, Müller. ⁵ πρῶην E: πρῶτον A.

ware jars, and a bronze tablet inscribed with ancient and unknown characters. See Plutarch, *De genio Socratis*, 5.

A different story of the marriage of Rhadamanthys and Alcmena was told by Pherecydes. According to him, when Alcmena died at a good old age, Zeus commanded Hermes to steal her body from the coffin in which the sons of Hercules were conveying it to the grave. Hermes executed the commission, adroitly substituting a stone for the corpse in the coffin. Feeling the coffin very heavy, the sons of Hercules set it down, and taking off the lid they discovered the fraud. They took out the stone and set it up in a sacred grove at Thebes, where was a shrine of Alcmena. Meantime Hermes had carried off the real Alcmena to the Islands of the Blest, where she was married to Rhadamanthys. See Antoninus Liberalis, *Transform.* 33. This quaint story is alluded to by Pausanias, who tells us (ix. 16. 7) that there was no tomb of Alcmena at Thebes, because at her death she had been turned to stone.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

HISTORY

Tens of thousands of important historical sources, many previously unobtainable, are now available for the first time with a Forgotten Books Full Membership.

Unlimited Access
\$8.99/month

Continue

*Fair usage policy applies



προσηγορεύετο. κατοικεῖν δὲ αὐτὸν εἶπεν ἐν Τίρυνθι, Εὐρυσθεῖ λατρεύοντα ἔτη δώδεκα, καὶ τοὺς ἐπιτασσομένους ἄθλους δέκα¹ ἐπιτελεῖν, καὶ οὕτως ἔφη, τῶν ἄθλων συντελεσθέντων, ἀθάνατον αὐτὸν ἔσσεσθαι.

V. Τοῦτο ἀκούσας ὁ Ἡρακλῆς εἰς Τίρυνθα ἦλθε, καὶ τὸ προσταττόμενον ὑπὸ Εὐρυσθέως ἐτέλει. πρῶτον μὲν οὖν ἐπέταξεν αὐτῷ τοῦ Νεμέου λέοντος τὴν δορὰν κομίζειν· τοῦτο δὲ ζῶον ἦν ἄτρωτον, ἐκ Τυφῶνος γεγεννημένον.² πορευόμενος οὖν ἐπὶ τὸν λέοντα ἦλθεν εἰς Κλεωνάς, καὶ ξενίζεται παρὰ ἀνδρὶ χερνήτῃ Μολόρχῳ. καὶ θύειν ἱερεῖον θέλονται εἰς ἡμέραν ἔφη τηρεῖν τριακοστήν, καὶ ἂν μὲν ἀπὸ τῆς θήρας σῶος ἐπανεέλθῃ, Διὶ σωτῆρι θύειν, εἰ δὲ ἀποθάνῃ, τότε ὡς³ ἥρωι ἐναγίζειν.

¹ δέκα Bekker, Hercher, Wagner: δώδεκα EA.

² γεγεννημένον ER^a: γεγεννημένον A.

³ τότε ὡς Aegius: τῷ τέως A.

¹ For the labours of Hercules, see Sophocles, *Trachiniae*, 1091 sqq.; Euripides, *Hercules Furens*, 359 sqq., 1270 sqq.; Diodorus Siculus, iv. 10 sqq.; Pausanias, v. 10. 9, v. 26. 7; Quintus Smyrnaeus, *Posthomerica*, vi. 208 sqq.; J. Tzetzes, *Chiliades*, 229 sqq.; Virgil, *Aen.* viii. 287 sqq.; Ovid, *Metamorph.* ix. 182 sqq.; Hyginus, *Fab.* 30.

² As to the Nemean lion, compare Hesiod, *Theog.* 326 sqq.; Bacchylides, *Epinic.* viii. 6 sqq.; Sophocles, *Trachiniae*, 1091 sqq.; Theocritus, xxv. 162 sqq.; Diodorus Siculus, iv. 11. 3 sq.; Eratosthenes, *Cataster.* 12; J. Tzetzes, *Chiliades*, ii. 232 sq.; Hyginus, *Fab.* 30. According to Hesiod, the Nemean lion was begotten by Orthus, the hound of Geryon, upon the monster Echidna. Hyginus says that the lion was bred by the Moon.

³ As to Hercules and Molorchus, compare Tibullus, iv. 1. 12 sq.; Virgil, *Georg.* iii. 19, with Servius's note; Martial, iv. 64. 30, ix. 43. 13; Statius, *Sylv.* iii. 1. 28.

⁴ The Greeks had two distinct words for sacrificing, according as the sacrifice was offered to a god or to a hero, that is, to a worshipful dead man; the former sacrifice was expressed by the verb θύειν, the latter by the verb ἐναγίζειν.

And she told him to dwell in Tiryns, serving Eurystheus for twelve years and to perform the ten labours imposed on him, and so, she said, when the tasks were accomplished, he would be immortal.¹

V. When Hercules heard that, he went to Tiryns and did as he was bid by Eurystheus. First, Eurystheus ordered him to bring the skin of the Nemean lion;² now that was an invulnerable beast begotten by Typhon. On his way to attack the lion he came to Cleonae and lodged at the house of a day-labourer, Molorchus;³ and when his host would have offered a victim in sacrifice, Hercules told him to wait for thirty days, and then, if he had returned safe from the hunt, to sacrifice to Saviour Zeus, but if he were dead, to sacrifice to him as to a hero.⁴ And having

The verbal distinction can hardly be preserved in English, except by a periphrasis. For the distinction between the two, see Pausanias, ii. 10. 1, ii. 11. 7, iii. 19. 3; and for more instances of *ἐναγίζειν* in this sense, see Pausanias, iii. 1. 8, vi. 21. 11, vii. 17. 8, vii. 19. 10, vii. 20. 9, viii. 14. 10 and 11, viii. 41. 1, ix. 5. 14, ix. 18. 3 and 4, ix. 38. 5, x. 24. 6; *Inscriptiones Graecae Megaridis, Oropiae, Boeotiae*, ed. G. Dittenberger, p. 32, No. 53. For instances of the antithesis between *θύειν* and *ἐναγίζειν*, see Herodotus, ii. 44; Plutarch, *De Herodoti malignitate*, 13; Ptolemaeus Hephaest., *Nov. Hist.* iii. (*Mythographi Graeci*, ed. A. Westermann, p. 186); Pollux, viii. 91; Scholiast on Euripides, *Phoenissae*, 274. The corresponding nouns *θυαίαι* and *ἐναγίσματα* are similarly opposed to each other. See Aristotle, *Constitution of Athens*, 58. Another word which is used only of sacrificing to heroes or the dead is *ἐντέμνειν*. See, for example, Thucydides, v. 11, *ὡς ἥρωϊ τε ἐντέμνουσι* (of the sacrifices offered at Amphipolis to Brasidas). Sometimes the verbs *ἐναγίζειν* and *ἐντέμνειν* are coupled in this sense. See Philostratus, *Heroica*, xx. 27 and 28. For more evidence as to the use of these words, see Fr. Pfister, *Der Reliquienkult im Altertum* (Giessen, 1909–1912), pp. 466 *sqq.* Compare P. Foucart, *Le culte des héros chez les Grecs* (Paris, 1918), pp. 96, 98 (from the *Mémoires de l'Académie des Inscriptions et Belles-Lettres*, vol. xlii).

εἰς δὲ τὴν Νεμέαν ἀφικόμενος καὶ τὸν λέοντα
μαστεύσας ἐτόξευσε τὸ πρῶτον· ὡς δὲ ἔμαθεν
ἄτρωτον ὄντα, ἀνατεινόμενος τὸ ῥόπαλον ἐδίωκε.
συμφύγοντος δὲ εἰς ἀμφίστομον¹ σπήλαιον αὐτοῦ
τὴν ἐτέραν ἐνωκοδόμησεν² εἴσοδον, διὰ δὲ τῆς
ἐτέρας ἐπεισῆλθε τῷ θηρίῳ, καὶ περιθεὶς τὴν
χεῖρα τῷ τραχήλῳ κατέσχευ ἀγχων ἕως ἐπνιξε,
καὶ θέμενος ἐπὶ τῶν ὤμων ἐκόμιζεν εἰς Κλεωνάς.³
καταλαβὼν δὲ τὸν Μόλορχον ἐν τῇ τελευταία
τῶν ἡμερῶν ὡς νεκρῷ μέλλοντα τὸ ἱερεῖον ἐναγί-
ζειν, σωτήρι θύσας Διὶ ἤγεν εἰς Μυκήνας τὸν
λέοντα. Εὐρυσθεὺς δὲ καταπλαγεὶς⁴ αὐτοῦ τὴν
ἀνδρείαν ἀπέειπε τὸ λοιπὸν⁵ αὐτῷ εἰς τὴν πόλιν
εἰσιέναι, δεικνύειν δὲ πρὸ τῶν πυλῶν ἐκέλευε τοὺς
ἄθλους. φασὶ δὲ ὅτι δείσας καὶ πίθον ἑαυτῷ
χαλκοῦν εἰσκρυβῆναι ὑπὸ γῆν⁶ κατεσκεύασε, καὶ
πέμπων κήρυκα Κοπρέα Πέλοπος τοῦ Ἥλειου
ἐπέταττε τοὺς ἄθλους. οὗτος δὲ Ἴφιτον κτείνας,
φυγὼν εἰς Μυκήνας καὶ τυχὼν παρ' Εὐρυσθέως
καθαρίων ἐκεῖ κατῴκει.

2 Δεύτερον δὲ ἄθλον ἐπέταξεν αὐτῷ τὴν Λερναίαν
ὑδραν κτεῖναι· αὕτη δὲ ἐν τῷ τῆς Λέρνης ἔλει
ἐκτραφεῖσα ἐξέβαινε εἰς τὸ πεδίου καὶ τά τε

¹ <τὸ> ἀμφίστομον Wagner, comparing Diodorus Siculus, iv. 11. 3 sq. ² ἐνωκοδόμησεν E: ἀνωκοδόμησεν A.

³ Κλεωνάς Hercher, Wagner (comparing Pediasmus, *De Herculis laboribus*, 1): Μυκήνας A.

⁴ καταπλαγεὶς E: καταλαβὼν A.

⁵ ἀπέειπε τὸ λοιπὸν Bekker, Hercher, Wagner: ἀπείπατο λοιπὸν EA. ⁶ γῆν E: γῆς A.

¹ Compare Diodorus Siculus, iv. 12. 1, who however places this incident after the adventure with the Erymanthian boar.

² As to the herald Copreus, compare Homer, *Il.* xv. 639 sq., with the note of the Scholiast.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL

MEMBERSHIP

797,885 Books!

All you can read

for only

\$8.99/month

Continue

*Fair usage policy applies



βοσκήματα καὶ τὴν χώραν διέφθειρεν. εἶχε δὲ ἡ ὕδρα ὑπερμέγεθες σῶμα, κεφαλὰς ἔχον ἐννέα, τὰς μὲν ὀκτὼ θνητάς, τὴν δὲ μέσην ἀθάνατον. ἐπιβὰς οὖν ἄρματος, ἡνιοχοῦντος Ἰολάου, παρεγένετο εἰς τὴν Λέρνην, καὶ τοὺς μὲν ἵππους ἔστησε, τὴν δὲ ὕδραν εὐρὼν ἐν τινι λόφῳ¹ παρὰ τὰς πηγὰς τῆς Ἀμυμώνης, ὅπου ὁ φωλεὸς αὐτῆς ὑπῆρχε, βάλλων βέλεσι πεπυρωμένοις ἠνάγκασεν ἐξελθεῖν, ἐκβαίνουσιν δὲ αὐτὴν κρατήσας κατεῖχεν. ἡ δὲ θατέρῳ² τῶν ποδῶν ἐνείχετο³ περιπλακεῖσα. τῷ ῥοπάλῳ δὲ τὰς κεφαλὰς κόπτων οὐδὲν ἀνύειν ἠδύνατο.⁴ μιᾶς γὰρ κοπτομένης κεφαλῆς δύο ἀνεφύοντο. ἐπεβοήθει δὲ καρκίνος τῇ ὕδρᾳ ὑπερμεγέθης, δάκνων τὸν πόδα. διὸ τοῦτον ἀποκτείνας ἐπεκαλέσατο καὶ αὐτὸς βοηθὸν τὸν Ἰόλαον, ὃς μέρος τι καταπρήσας τῆς ἐγγύς ὕλης τοῖς δαλοῖς ἐπικαίων τὰς ἀνατολὰς τῶν κεφαλῶν ἐκώλυεν ἀνιέναι. καὶ⁵ τοῦτον τὸν τρόπον τῶν ἀναφυομένων κεφαλῶν περιγενόμενος, τὴν ἀθάνατον ἀποκόψας κατώρυξε καὶ βαρεῖαν ἐπέθηκε πέτραν, παρὰ τὴν ὁδὸν τὴν φέρουσιν διὰ Λέρνης εἰς Ἐλαιοῦντα.⁶ τὸ δὲ σῶμα τῆς ὕδρας ἀνασχίσας τῇ χολῇ τοὺς ὀιστοὺς ἔβαψεν. Εὐρυσθεὺς δὲ ἔφη μὴ δεῖν καταριθμῆσαι τοῦτον⁷ ἐν τοῖς δέκα⁸ τὸν ἀθλον· οὐ γὰρ μόνος ἀλλὰ καὶ μετὰ Ἰολάου τῆς ὕδρας περιεγένετο.

¹ λόφῳ ΕΑ : τόπῳ L, V (first hand, in margin).

² θατέρῳ Ε : θαττον Α.

³ ἐνείχετο Ε : ἠνείχετο Α.

⁴ ἠδύνατο Ε, Zenobius, Cent. vi. 26 : ἐδύνατο Α.

⁵ καὶ Ε, Zenobius, Cent. vi. 26 : κατὰ Α.

⁶ Ἐλαιοῦντα, L. Ross, *Reisen und Reiserouten durch Griechenland*, i. (Berlin, 1841), p. 156 note : ἐλεοῦντα ΕΑ.

both the cattle and the country. Now the hydra had a huge body, with nine heads, eight mortal, but the middle one immortal. So mounting a chariot driven by Iolaus, he came to Lerna, and having halted his horses, he discovered the hydra on a hill beside the springs of the Amymone, where was its den. By pelting it with fiery shafts he forced it to come out, and in the act of doing so he seized and held it fast. But the hydra wound itself about one of his feet and clung to him. Nor could he effect anything by smashing its heads with his club, for as fast as one head was smashed there grew up two. A huge crab also came to the help of the hydra by biting his foot.¹ So he killed it, and in his turn called for help on Iolaus who, by setting fire to a piece of the neighbouring wood and burning the roots of the heads with the brands, prevented them from sprouting. Having thus got the better of the sprouting heads, he chopped off the immortal head, and buried it, and put a heavy rock on it, beside the road that leads through Lerna to Elaeus. But the body of the hydra he slit up and dipped his arrows in the gall. However, Eurystheus said that this labour should not be reckoned among the ten because he had not got the better of the hydra by himself, but with the help of Iolaus.

¹ For this service the crab was promoted by Hera, the foe of Hercules, to the rank of a constellation in the sky. See Eratosthenes, *Cataster.* 11 (who quotes as his authority the *Heracليا* of Panyasis); Hyginus, *Astronomica*, ii. 23.

⁷ τοῦτον E, Pediasmus, *De Herculis laboribus*, 2 (τὸν ἀγῶνα τοῦτον): omitted in A.

⁸ δέκα Bekker, Hercher, Wagner: δώδεκα EA, Pediasmus, *De Herculis laboribus*, 2.

3 Τρίτον ἄθλον ἐπέταξεν αὐτῷ τὴν Κερυνίτιν¹ ἔλαφον εἰς Μυκήνας ἔμπνουν ἐνεγκεῖν. ἦν δὲ ἡ ἔλαφος ἐν Οἰνότη, χρυσόκερως, Ἀρτέμιδος ἱερά· διὸ καὶ βουλόμενος αὐτὴν Ἡρακλῆς μήτε ἀνελεῖν μήτε τρῶσαι, συνεδίωξεν ὅλον ἐνιαυτόν. ἐπεὶ δὲ κάμνον τὸ θηρίον τῇ διώξει συνέφυγεν εἰς ὄρος τὸ λεγόμενον Ἀρτεμίσιον, καὶ κεῖθεν ἐπὶ ποταμὸν Λάδωνα, τοῦτον διαβαίνειν μέλλουσαν τοξεύσας συνέλαβε, καὶ θέμενος ἐπὶ τῶν ὤμων διὰ τῆς Ἀρκαδίας ἠπείγετο· μετ' Ἀπόλλωνος δὲ Ἀρτεμις συντυχούσα ἀφηρείτο, καὶ τὸ ἱερὸν ζῶον αὐτῆς κτείνοντα² κατεμέμφετο. ὁ δὲ ὑποτιμησάμενος τὴν ἀνάγκην, καὶ τὸν αἴτιον εἰπὼν Εὐρυσθέα γεγονέναι, πρᾶυνας τὴν ὀργὴν τῆς θεοῦ τὸ θηρίον ἐκόμισεν ἔμπνουν εἰς Μυκήνας.

4 Τέταρτον ἄθλον ἐπέταξεν αὐτῷ τὸν Ἐρυμάνθιον κάπρον ζῶντα κομίζειν· τοῦτο δὲ τὸ θηρίον ἠδίκηι τὴν Ψωφίδα, ὀρμώμενον ἐξ ὄρους ὃ καλοῦσιν Ἐρύμανθον. διερχόμενος οὖν Φολόην ἐπιξενοῦται Κενταύρῳ Φόλῳ, Σειληνοῦ καὶ νύμφης

¹ Κερυνίτιν Heyne : κερνήτιν E : κερνήτην A.

² κτείνοντα Wagner : κτείναντα EA.

¹ Compare Pindar, *Olymp.* iii. 28 (50) *sqq.*; Euripides, *Hercules Furens*, 375 *sqq.*; Diodorus Siculus, iv. 13. 1: J. Tzetzes, *Chiliades*, ii. 265 *sqq.*; Hyginus, *Fab.* 30. Pindar says that in his quest of the hind with the golden horns Hercules had seen "the land at the back of the cold north wind." Hence, as the reindeer is said to be the only species of deer of which the female has antlers, Sir William Ridgeway argues ingeniously that the hind with the golden horns was no other than the reindeer. See his *Early Age of Greece* i. (Cambridge, 1901), pp. 360 *sqq.* Later Greek tradition, as we see from Apollodorus, did not place the native land of the



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

HISTORY

Tens of thousands of important historical sources, many previously unobtainable, are now available for the first time with a Forgotten Books Full Membership.

Unlimited Access
\$8.99/month

Continue

*Fair usage policy applies



μελίας παιδί. οὗτος Ἡρακλεῖ μὲν ὅπτα παρείχε
τὰ κρέα, αὐτὸς δὲ ὠμοῖς ἐχρήτο. αἰτοῦντος δὲ οἶνον
Ἡρακλέους, ἔφη δεδοικέναι τὸν κοινὸν τῶν Κεν-
ταύρων ἀνοῖξαι πίθον· θαρρεῖν δὲ παρακελευσά-
μενος Ἡρακλῆς αὐτὸν ἥνοιξε, καὶ μετ' οὐ πολὺ
τῆς ὀσμῆς¹ αἰσθόμενοι παρήσαν οἱ Κένταυροι,
πέτραις ὥπλισμένοι καὶ ἐλάταις, ἐπὶ τὸ τοῦ
Φόλου σπήλαιον. τοὺς μὲν οὖν πρῶτους τολμή-
σαντας εἴσω παρελθεῖν Ἄγχιον καὶ Ἄγριον
Ἡρακλῆς ἐτρέψατο βάλλων δαλοῖς, τοὺς δὲ
λοιποὺς ἐτόξευσε διώκων ἄχρι τῆς Μαλέας. ἐκεῖ-
θεν δὲ πρὸς Χείρωνα συνέφυγον, ὃς ἐξελαθεὶς ὑπὸ
Λαπιθῶν ὄρους Πηλίου παρὰ Μαλέαν κατώκησε.
τούτῳ περιπεπτωκότας τοὺς Κενταύρους τοξεύων
ἴησι βέλος ὃ Ἡρακλῆς, τὸ δὲ ἐνεχθὲν Ἐλάτου
διὰ τοῦ βραχίονος τῷ γόνατι τοῦ Χείρωνος ἐμπή-
γνυται. ἀνιαιθεὶς δὲ Ἡρακλῆς προσδραμὼν τό τε
βέλος ἐξείλκυσε, καὶ δόντος Χείρωνος φάρμακον
ἐπέθηκεν. ἀνίατον δὲ ἔχων τὸ ἔλκος εἰς τὸ σπή-
λαιον ἀπαλλάσσεται.² καὶ ἐκεῖ τελευτῆσαι βουλό-
μενος, καὶ μὴ δυνάμενος ἐπέειπερ ἀθάνατος ἦν,
ἀντιδόντος Διὶ Προμηθέως αὐτὸν³ ἀντ' αὐτοῦ
γενησόμενον ἀθάνατον, οὕτως ἀπέθανεν. οἱ λοι-
ποὶ δὲ τῶν Κενταύρων φεύγουσιν ἄλλος ἄλλαχῇ,
καὶ τινὲς μὲν παρεγένοντο εἰς ὄρος Μαλέαν, Εὐ-
ρυτίων δὲ εἰς Φολόην, Νέσσος δὲ ἐπὶ ποταμὸν
Εὐήνον. τοὺς δὲ λοιποὺς ὑποδεξάμενος Ποσει-

¹ τῆς ὀσμῆς E : διὰ τῆς ὀσμῆς A.

² ἀπαλλάσσεται Scaliger : ἀλλάσσεται EA.

³ αὐτὸν Wagner : τὸν EA ; Προμηθεῖα τὸν Hemsterhuis on
Lucian, *Dialog. Mort.* 26.

Melian nymph.¹ He set roast meat before Hercules, while he himself ate his meat raw. When Hercules called for wine, he said he feared to open the jar which belonged to the centaurs in common.² But Hercules, bidding him be of good courage, opened it, and not long afterwards, scenting the smell, the centaurs arrived at the cave of Pholus, armed with rocks and firs. The first who dared to enter, Anchius and Agrius, were repelled by Hercules with a shower of brands, and the rest of them he shot and pursued as far as Malea. Thence they took refuge with Chiron, who, driven by the Lapiths from Mount Pelion, took up his abode at Malea. As the centaurs cowered about Chiron, Hercules shot an arrow at them, which, passing through the arm of Elatus, stuck in the knee of Chiron. Distressed at this, Hercules ran up to him, drew out the shaft, and applied a medicine which Chiron gave him. But the hurt proving incurable, Chiron retired to the cave and there he wished to die, but he could not, for he was immortal. However, Prometheus offered himself to Zeus to be immortal in his stead, and so Chiron died. The rest of the centaurs fled in different directions, and some came to Mount Malea, and Eurytion to Pholoe, and Nessus to the river Evenus. The rest of them Poseidon received at Eleusis and

¹ As to these nymphs, see Hesiod, *Theog.* 187. The name perhaps means an ash-tree nymph (from *μελία*, an ash-tree), as Dryad means an oak-tree nymph (from *δρῦς*, an oak-tree).

² Compare J. Tzetzes, *Chiliades*, ii. 271; Theocritus, vii. 149 *sq.* The jar had been presented by Dionysus to a centaur with orders not to open it till Hercules came (Diodorus Siculus, iv. 12. 3).

δῶν εἰς Ἐλευσίνα ὄρει κατεκάλυψεν. Φόλος δὲ¹
 ἐλκύσας ἐκ νεκροῦ τὸ βέλος ἐθαύμαζεν, εἰ τοὺς
 τηλικούτους τὸ μικρὸν διέφθειρε· τὸ δὲ τῆς χειρὸς
 ὀλισθῆσαν ἦλθεν ἐπὶ τὸν πόδα καὶ παραχρῆμα
 ἀπέκτεινεν αὐτόν. ἐπανελθὼν δὲ εἰς Φολόην
 Ἡρακλῆς καὶ Φόλον τελευτήσαντα θεασάμενος,
 θάψας αὐτὸν ἐπὶ τὴν τοῦ κάπρου θήραν παραγί-
 νεται, καὶ διώξας αὐτὸν ἐκ τινος λόχμης μετὰ
 κραυγῆς, εἰς χιόνα πολλὴν παρειμένον εἰσωθήσας²
 ἐμβροχίσας τε ἐκόμισεν εἰς Μυκήνας.

5 Πέμπτον ἐπέταξεν αὐτῷ ἄθλον τῶν Αὐγείου
 βοσκημάτων ἐν ἡμέρᾳ μιᾷ μόνον ἐκφορῆσαι τὴν
 ὄνθον. ἦν δὲ ὁ Αὐγείας βασιλεὺς Ἡλιδος, ὡς
 μὲν τινες εἶπον, παῖς Ἡλίου, ὡς δέ τινες, Ποσει-
 δῶνος, ὡς δὲ ἔνιοι, Φόρβαντος, πολλὰς δὲ εἶχε
 βοσκημάτων ποίμνας. τούτῳ προσελθὼν Ἡρα-
 κλῆς, οὐ δηλώσας τὴν Εὐρυσθέως ἐπιταγὴν,
 ἔφασκε μιᾷ ἡμέρᾳ τὴν ὄνθον ἐκφορῆσειν, εἰ δώσει
 τὴν δεκάτην αὐτῷ τῶν βοσκημάτων. Αὐγείας δὲ
 ἀπιστῶν ὑπισχνεῖται. μαρτυράμενος³ δὲ Ἡρα-
 κλῆς τὸν Αὐγείου παῖδα Φυλέα, τῆς τε αὐλῆς τὸν
 θεμέλιον διεῖλε καὶ τὸν Ἀλφειὸν καὶ τὸν Πηνειὸν

¹ Φόλος δὲ . . . θάψας αὐτόν. This passage has been emended by Wagner from the Vatican Epitome (E). In the MSS. of Apollodorus (A) it runs as follows: ἐπανελθὼν δὲ εἰς Φολόην Ἡρακλῆς καὶ Φόλον τελευτῶντα θεασάμενος μετὰ καὶ ἄλλων πολλῶν, ἐλκύσας ἐκ νεκροῦ τὸ βέλος ἐθαύμαζεν, εἰ τοὺς τηλικούτους τὸ μικρὸν διέφθειρε· τὸ δὲ τῆς χειρὸς ὀλισθῆσαν ἦλθον ἐπὶ τὸν παῖδα καὶ παραχρῆμα ἀπέκτεινεν αὐτόν. θάψας δὲ Φόλον Ἡρακλῆς.

² εἰσωθήσας E: omitted in A. Compare Wagner, *Epitome Vaticana*, pp. 100 sq.; and for the late form of the aorist (εἰσωθήσας for εἰσώσας), see Veitch, *Greek Verbs* (Oxford, 1879), p. 715.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL MEMBERSHIP

797,885 Books!

**All you can read
for only
\$8.99/month**

Continue

*Fair usage policy applies



σύνεγγυς ρέοντας παροχετεύσας ἐπήγαγεν, ἔκρουν δι' ἄλλης ἐξόδου ποιήσας. μαθὼν δὲ Αὐγείας ὅτι κατ' ἐπιταγὴν Εὐρυσθέως τοῦτο ἐπιτετέλεσται, τὸν μισθὸν οὐκ ἀπεδίδου, προσέτι δ' ἠρνεῖτο καὶ μισθὸν ὑποσχέσθαι δώσειν, καὶ κρίνεσθαι περὶ τούτου ἕτοιμος ἔλεγεν εἶναι. καθεζομένων δὲ τῶν δικαστῶν κληθεὶς ὁ Φυλεὺς ὑπὸ Ἡρακλέους τοῦ πατρὸς κατεμαρτύρησεν, εἰπὼν ὁμολογῆσαι μισθὸν δώσειν αὐτῷ. ὀργισθεὶς δὲ Αὐγείας, πρὶν τὴν ψῆφον ἐνεχθῆναι, τὸν τε Φυλέα καὶ τὸν Ἡρακλέα βαδίζειν ἐξ Ἡλίδος ἐκέλευσε. Φυλεὺς μὲν οὖν εἰς Δουλίχιον ἦλθε καὶ κεῖ κατῴκει, Ἡρακλῆς δὲ εἰς Ὀλενον πρὸς Δεξαμενὸν ἦκε, καὶ κατέλαβε τοῦτον μέλλοντα δι' ἀνάγκην μνηστεύειν Εὐρυτίωνι Κενταύρῳ Μνησιμάχην τὴν θυγατέρα· ὑφ' οὗ παρακληθεὶς βοηθεῖν ἐλθόντα ἐπὶ τὴν νύμφην Εὐρυτίωνα ἀπέκτεινεν. Εὐρυσθεὺς δὲ οὐδὲ τοῦτον ἐν τοῖς δέκα¹ προσεδέξατο τὸν ἄθλον, λέγων ἐπὶ μισθῷ πεπραῆχθαι.²

6 Ἐκτον ἐπέταξεν ἄθλον αὐτῷ τὰς Στυμφαλίδας ὄρνιθας ἐκδιῶξαι. ἦν δὲ ἐν Στυμφάλῳ πόλει τῆς Ἀρκαδίας Στυμφαλὶς λεγομένη λίμνη, πολλῇ συνηρεφῆς ὕλη· εἰς ταύτην ὄρνεις συνέφυγον

¹ δέκα Bekker, Hercher, Wagner: δώδεκα EA, Pediasmus, *De Herculis laboribus*, 5.

² πεπραῆχθαι E, Wagner. The MSS. appear to read πεπραχέναι, and so Heyne, Westermann, Müller, Bekker and Hercher.

¹ Compare Homer, *Il.* ii. 629, with the Scholiast; Pausanias, v. 1. 10, v. 3. 1 and 3.

² Compare Bacchylides, referred to by the Scholiast on Homer, *Od.* xi. 295; Bacchylides, ed. R. C. Jebb, p. 430; Diodorus Siculus, iv. 33. 1; Pausanias, vii. 18. 1; Hyginus, *Fab.* 33.

which flowed near each other, he turned them into the yard, having first made an outlet for the water through another opening. When Augeas learned that this had been accomplished at the command of Eurystheus, he would not pay the reward ; nay more, he denied that he had promised to pay it, and on that point he professed himself ready to submit to arbitration. The arbitrators having taken their seats, Phyleus was called by Hercules and bore witness against his father, affirming that he had agreed to give him a reward. In a rage Augeas, before the voting took place, ordered both Phyleus and Hercules to pack out of Elis. So Phyleus went to Dulichium and dwelt there,¹ and Hercules repaired to Dexamenus at Olenus.² He found Dexamenus on the point of betrothing perforce his daughter Mnesimache to the centaur Eurytion, and, being called upon by him for help, he slew Eurytion when that centaur came to fetch his bride. But Eurystheus would not admit this labour either among the ten, alleging that it had been performed for hire.

The sixth labour he enjoined on him was to chase away the Stymphalian birds.³ Now at the city of Stymphalus in Arcadia was the lake called Stymphalian, embosomed in a deep wood. To it countless

³ As to the Stymphalian birds, see Apollonius Rhodius, *Argon.* ii. 1052-1057, with the Scholiast on 1054 ; Diodorus Siculus, iv. 13. 2 ; Strabo, viii. 6. 8, p. 371 ; Pausanias, viii. 22. 4 ; Quintus Smyrnaeus, *Posthomericæ*, vi. 227 *sqq.* ; J. Tzetzes, *Chiliades*, ii. 291 *sq.* ; Hyginus, *Fab.* 20 and 30 ; Servius, on Virgil, *Aen.* viii. 300. These fabulous birds were said to shoot their feathers like arrows. Compare D'Arcy Wentworth Thompson, *Glossary of Greek Birds*, p. 162. From the Scholiast on Apollonius Rhodius (*l.c.*) we learn that the use of a brazen rattle to frighten the birds was mentioned both by Pherecydes and Hellanicus.

ἄπλετοι, τὴν ἀπὸ τῶν λύκων ἄρπαγὴν δεδοικυῖαι. ἀμηχανοῦντος οὖν Ἡρακλέους πῶς ἐκ τῆς ὕλης τὰς ὄρνιθας ἐκβάλλῃ, χάλκεα κρόταλα δίδωσιν αὐτῷ Ἀθηνᾶ παρὰ Ἡφαίστου λαβοῦσα. ταῦτα κρούων ἐπὶ ¹ τινος ὄρους τῇ λίμνῃ παρακειμένου ² τὰς ὄρνιθας ἐφόβει· αἱ δὲ τὸν δοῦπον οὐχ ὑπομένουσαι μετὰ δέους ἀνίπταντο, καὶ τοῦτον τὸν τρόπον Ἡρακλῆς ἐτόξευσεν αὐτάς.

7 Ἐβδομον ἐπέταξεν ἄθλον τὸν Κρήτα ἀγαγεῖν ταῦρον. τοῦτον Ἀκουσίλαος μὲν εἶναί φησι τὸν διαπορθμεύσαντα Εὐρώπην Δίῃ, τινὲς δὲ τὸν ὑπὸ Ποσειδῶνος ἀναδοθέντα ἐκ θαλάσσης, ὅτε καταθύσειν Ποσειδῶνι Μίνως εἶπε τὸ φανὲν ἐκ τῆς θαλάσσης. καὶ φασι θεασάμενον αὐτὸν τοῦ ταύρου τὸ κάλλος τοῦτον μὲν εἰς τὰ βουκόλια ἀποπέμψαι, ³ θῦσαι δὲ ἄλλον Ποσειδῶνι· ἐφ' οἷς ὀργισθέντα τὸν θεὸν ἀγριῶσαι τὸν ταῦρον. ἐπὶ τοῦτον παραγενόμενος εἰς Κρήτην Ἡρακλῆς, ἐπειδὴ συλλαβεῖν ⁴ ἀξιοῦντι Μίνως εἶπεν αὐτῷ λαμβάνειν διαγωνισαμένῳ, λαβὼν καὶ ⁵ πρὸς Εὐρυσθέα διακομίσας ἔδειξε, καὶ τὸ λοιπὸν εἴασεν ἄνετον· ὁ δὲ πλανηθεὶς εἰς ⁶ Σπάρτην τε καὶ Ἀρκαδίαν ἄπασαν, καὶ διαβὰς τὸν Ἰσθμόν, εἰς

¹ ἐπὶ E, Pediasmus, *De Herculis laboribus*, 6 : ὑπό A.

² παρακειμένου E, Pediasmus, *De Herculis laboribus*, 6 : περικειμένου A.

³ ἀποπέμψαι E : ἀποπέμπειν A. ⁴ συλλαβεῖν E : λαβεῖν A.

⁵ λαβὼν καὶ E : καὶ λαβὼν A.

⁶ εἰς E, but apparently absent in A : ἀνὰ Heyne, who, however, would prefer to omit Σπάρτην τε καὶ Ἀρκαδίαν ἄπασαν as an interpolation.

¹ In no other ancient account of the Stymphalian birds, so far as I know, are wolves mentioned. There is perhaps



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

HISTORY

Tens of thousands of important historical sources, many previously unobtainable, are now available for the first time with a Forgotten Books Full Membership.

Unlimited Access
\$8.99/month

Continue

*Fair usage policy applies



Μαραθῶνα τῆς Ἀττικῆς ἀφικόμενος τοὺς ἐγχω-
ρίους διελυμαίνετο.

8 Ὁγδοὺν ἄθλον ἐπέταξεν αὐτῷ τὰς Διομήδους
τοῦ Θρακὸς ἵππους εἰς Μυκῆνας κομίζειν· ἦν δὲ
οὗτος Ἄρεος καὶ Κυρήνης, βασιλεὺς Βιστόνων
ἔθνους Θρακίου καὶ μαχιμωτάτου, εἶχε δὲ ἀνθρω-
ποφάγους ἵππους. πλεύσας οὖν μετὰ τῶν ἐκου-
σίως συνεπομένων καὶ βιασάμενος τοὺς ἐπὶ ταῖς
φάτναις τῶν ἵππων ὑπάρχοντας ἤγαγεν ἐπὶ τὴν
θάλασσαν. τῶν δὲ Βιστόνων σὺν ὅπλοις ἐπι-
βοηθούντων τὰς μὲν ἵππους παρέδωκεν Ἀβδήρῳ¹
φυλάσσειν· οὗτος δὲ ἦν Ἑρμοῦ παῖς, Λοκρὸς ἐξ
Ὀποῦντος, Ἡρακλέους ἐρώμενος, ὃν αἱ ἵπποι
διέφθειραν ἐπισπασάμεναι.² πρὸς δὲ τοὺς Βί-
στονας διαγωνισάμενος καὶ Διομήδην ἀποκτείνας
τοὺς λοιποὺς ἠνάγκασε³ φεύγειν, καὶ κτίσας
πόλιν Ἀβδηρα⁴ παρὰ τὸν τάφον τοῦ διαφθα-

¹ Ἀβδήρῳ, E: αὐδήρῳ or ἀνδήρῳ A, Pediasmus, *De Herculis laboribus*, 8.

² For ἐπισπασάμεναι we should perhaps read διασπασάμεναι, "by tearing him in pieces." The mares were man-eating.

³ ἠνάγκασε E, Pediasmus, *De Herculis laboribus*, 8: ἠνάγκαζε A.

⁴ Ἀβδηρα E, Wagner: ἄνδηρον A: Ἀβδηρον Heyne, Westermann, Müller, Bekker, Hercher.

¹ As to the man-eating mares of Diomedes, see Diodorus Siculus, iv. 15. 3 sq.; Philostratus, *Imagines*, ii. 25; Quintus Smyrnaeus, *Posthomerica*, vi. 245 sqq.; J. Tzetzes, *Chiliades*, ii. 299–308 (who seems to follow Apollodorus, except that he speaks of the animals in the masculine as horses, not mares); Strabo, vii. p. 331, frags. 44 and 47, ed. A. Meineke; Stephanus Byzantius, s.v. Ἀβδηρα; Hyginus, *Fab.* 30 (who give the names of four horses, not mares). According to Diodorus Siculus (*l.c.*), Hercules killed the Thracian king Diomedes himself by exposing him to his own mares, which devoured

Isthmus arrived at Marathon in Attica and harried the inhabitants.

The eighth labour he enjoined on him was to bring the mares of Diomedes the Thracian to Mycenae.¹ Now this Diomedes was a son of Ares and Cyrene, and he was king of the Bistones, a very war-like Thracian people, and he owned man-eating mares. So Hercules sailed with a band of volunteers, and having overpowered the grooms who were in charge of the mangers, he drove the mares to the sea. When the Bistones in arms came to the rescue, he committed the mares to the guardianship of Abderus, who was a son of Hermes, a native of Opus in Locris, and a minion of Hercules; but the mares killed him by dragging him after them. But Hercules fought against the Bistones, slew Diomedes and compelled the rest to flee. And he founded a city Abdera beside the grave of Abderus who had been done to death,²

him. Further, the historian tells us that when Hercules brought the mares to Eurystheus, the king dedicated them to Hera, and that their descendants existed down to the time of Alexander the Great.

² Compare Strabo, vii. p. 531, frags. 44 and 47, ed. A. Meineke; Stephanus Byzantius, s.v. Ἀβδηρα; Philostratus, *Imagines*, ii. 25. From Philostratus we learn that athletic games were celebrated in honour of Abderus. They comprised boxing, wrestling, the pancratium, and all the other usual contests, with the exception of horse-racing—no doubt because Abderus was said to have been killed by horses. We may compare the rule which excluded horses from the Arician grove, because horses were said to have killed Hippolytus, with whom Virbius, the traditional founder of the sanctuary, was identified. See Virgil, *Aen.* vii. 761-780; Ovid, *Fasti*, iii. 265 sq. When we remember that the Thracian king Lycurgus is said to have been killed by horses in order to restore the fertility of the land (see Apollodorus, iii. 5. 1), we may conjecture that the tradition

ρέντος Ἀβδήρου, τὰς¹ ἵππους κομίσας Εὐρυσθεὶ ἔδωκε. μεθέντος δὲ αὐτὰς Εὐρυσθέως, εἰς τὸ λεγόμενον ὄρος Ὀλυμπον ἐλθοῦσαι πρὸς τῶν θηρίων ἀπώλοντο.

9 Ἐνατον ἀθλον Ἡρακλεῖ ἐπέταξε ζωστήρα κομίζειν τὸν Ἴππολύτης. αὕτη δὲ ἐβασίλευεν Ἀμαζόνων, αἱ κατόκουν περὶ τὸν Θερμώδοντα ποταμόν, ἔθνος μέγα τὰ κατὰ πόλεμον· ἥσκουν γὰρ ἀνδρίαν, καὶ εἴ ποτε μιγεῖσαι γεννήσειαν, τὰ θήλεα ἔτρεφον, καὶ τοὺς μὲν δεξιούς μαστοὺς ἐξέθλιβον, ἵνα μὴ κωλύωνται ἀκοντίζειν, τοὺς δὲ ἀριστεροὺς εἶων, ἵνα τρέφοιεν. εἶχε δὲ Ἴππολύτης τὸν Ἄρεος ζωστήρα, σύμβολον τοῦ πρωτεύειν ἀπασῶν. ἐπὶ τοῦτον τὸν ζωστήρα Ἡρακλῆς ἐπέμπετο, λαβεῖν αὐτὸν ἐπιθυμούσης τῆς Εὐρυσθέως θυγατρὸς Ἀδμήτης. παραλαβὼν οὖν ἐθελοντὰς συμμάχους ἐν μιᾷ νηὶ ἔπλει,² καὶ προσίσχει νήσῳ Πάρῳ, ἣν³ κατόκουν οἱ Μίνωος υἱοὶ Εὐρυμέδων Χρύσης Νηφαλίων Φιλόλαος. ἀποβάντων⁴ δὲ δύο τῶν ἐν <τῇ>⁵ νηὶ συνέβη τελευτῆσαι ὑπὸ τῶν Μίνωος υἱῶν· ὑπὲρ ὧν ἀγανακτῶν

¹ τὰς ER: τοὺς A. ² πλεῖ E. ³ ἣν Faber: καὶ A.

⁴ ἀποβάντων Heyne: ἀπὸ πάντων A. ⁵ τῇ added by Bekker.

of the man-eating mares of Diomedes, another Thracian king who is said to have been killed by horses, points to a custom of human sacrifice performed by means of horses, whether the victim was trampled to death by their hoofs or tied to their tails and rent asunder. If the sacrifice was offered, as the legend of Lycurgus suggests, for the sake of fertilizing the ground, the reason for thus tearing the victim to pieces may have been to scatter the precious life-giving fragments as widely and as quickly as possible over the barren earth. Compare *Adonis*, *Attis*, *Osiris*², ii. 97 sqq. The games at



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL

MEMBERSHIP

797,885 Books!

All you can read

for only

\$8.99/month

Continue

*Fair usage policy applies



Ἡρακλῆς τούτους μὲν παραχρῆμα ἀπέκτεινε, τοὺς δὲ λοιποὺς κατακλείσας ἐπολιόρκει, ἕως ἐπιπρεσβευσάμενοι παρεκάλουν ἀντὶ τῶν ἀναιρεθέντων δύο λαβεῖν, οὓς ἂν αὐτὸς θελήσειεν. ὁ δὲ λύσας τὴν πολιορκίαν, καὶ τοὺς Ἀνδρόγεω τοῦ Μίνωος υἱοὺς ἀνελόμενος Ἀλκαῖον καὶ Σθένελον, ἦκεν εἰς Μυσίαν πρὸς Λύκον τὸν Δασκύλου, καὶ ξενισθεὶς ὑπὸ¹ . . . τοῦ Βεβρύκων βασιλέως συμβαλόντων, βοηθῶν Λύκῳ πολλοὺς ἀπέκτεινε, μεθ' ὧν καὶ τὸν βασιλέα Μύγδονα, ἀδελφὸν Ἀμύκου. καὶ τῆς² Βεβρύκων πολλὴν³ ἀποτεμόμενος γῆν ἔδωκε Λύκῳ· ὁ δὲ πᾶσαν ἐκείνην ἐκάλεσεν Ἡράκλειαν.

Καταπλεύσαντος δὲ εἰς τὸν ἐν Θεμισκύρᾳ λιμένα, παραγενομένης εἰς⁴ αὐτὸν Ἴππολύτης καὶ τίνος ἥκοι χάριν πυθομένης, καὶ δώσειν τὸν ζωστήηρα ὑποσχομένης,⁵ Ἥρα μιᾷ τῶν Ἀμαζόνων εἰκασθεῖσα τὸ πλῆθος ἐπεφοίτα, λέγουσα ὅτι⁶ τὴν βασιλίδα ἀφαρπάξουσιν⁷ οἱ προσελθόντες ξένοι. αἱ δὲ μεθ' ὅπλων ἐπὶ τὴν ναῦν κατέθεον σὺν ἵπποις.⁸ ὥς δὲ εἶδεν αὐτὰς καθωπλισμένας Ἡρακλῆς, νομίσας ἐκ δόλου τοῦτο γενέσθαι, τὴν μὲν Ἴππολύτην κτείνας τὸν ζωστήηρα ἀφαιρεῖται, πρὸς δὲ τὰς λοιπὰς ἀγωνισάμενος ἀποπλεῖ, καὶ προσίσχει Τροίᾳ.

Συνεβεβήκει δὲ τότε κατὰ μῆνιν Ἀπόλλωνος καὶ Ποσειδῶνος ἀτυχεῖν τὴν πόλιν. Ἀπόλλων

¹ The passage is corrupt and defective. Heyne proposed to correct and supply it as follows: καὶ ξενισθεὶς ὑπ' <αὐτοῦ, > τοῦ Βεβρύκων βασιλέως εἰσβαλόντος <εἰς τὴν γῆν, > βοηθῶν. Sommer conjectured ὑπ' <αὐτοῦ, τούτου δὲ καὶ > τοῦ Βεβρύκων βασιλέως συμβαλόντων.

² τῆς Wagner: τὴν A. ³ πολλὴν Heyne: πόλιν A.

killed the sons of Minos on the spot and besieged the rest closely, till they sent envoys to request that in the room of the murdered men he would take two, whom he pleased. So he raised the siege, and taking on board the sons of Androgeus, son of Minos, to wit, Alcaeus and Sthenelus, he came to Mysia, to the court of Lycus, son of Dascylus, and was entertained by him; and in a battle between him and the king of the Bebryces Hercules sided with Lycus and slew many, amongst others King Mygdon, brother of Amycus. And he took much land from the Bebryces and gave it to Lycus, who called it all Heraclea.

Having put in at the harbour of Themiscyra, he received a visit from Hippolyte, who inquired why he was come, and promised to give him the belt. But Hera in the likeness of an Amazon went up and down the multitude saying that the strangers who had arrived were carrying off the queen. So the Amazons in arms charged on horseback down on the ship. But when Hercules saw them in arms, he suspected treachery, and killing Hippolyte stripped her of her belt. And after fighting the rest he sailed away and touched at Troy.

But it chanced that the city was then in distress consequently on the wrath of Apollo and Poseidon. For

⁴ εἰς E, Tzetzes, *Schol. on Lycophron*, 1327: ὡς A.

⁵ ὑποσχομένης Pediasmus (*De Herculis laboribus*, 9), Hercher, Wagner: ὑπισχνουμένης EA.

⁶ ὅτι E, absent apparently in A.

⁷ ἀφαρπάζουσιν ER: ἀρπάζουσιν A.

⁸ σὺν ἱπποῖς omitted by Hercher.

γὰρ καὶ Ποσειδῶν τὴν Λαομέδοντος ὕβριν πειρά-
σαι θέλοντες, εἰκασθέντες ἀνθρώποις ὑπέσχοντο
ἐπὶ μισθῷ τειχιεῖν τὸ Πέργαμον. τοῖς δὲ τει-
χίσασι τὸν μισθὸν οὐκ ἀπεδίδου. διὰ τοῦτο
Ἀπόλλων μὲν λοιμὸν ἔπεμψε, Ποσειδῶν δὲ κῆτος
ἀναφερόμενον ὑπὸ πλημμυρίδος, ὃ τοὺς ἐν τῷ
πεδίῳ συνήρπαζεν ἀνθρώπους. χρησμῶν δὲ λε-
γόντων ἀπαλλαγὴν ἔσεσθαι τῶν συμφορῶν, εἰ
προθῇ¹ Λαομέδων Ἡσιόνην τὴν θυγατέρα αὐτοῦ
τῷ κήτει βοράν, οὗτος² προύθηκε ταῖς πλησίον
τῆς θαλάσσης πέτραις προσαρτήσας. ταύτην

¹ προθῇ E : προσθῇ A.

² τῷ κήτει βοράν, οὗτος E : βοράν κήτει, ὁ δὲ A.

¹ Compare Homer, *Il.* vii. 452 sq., xxi. 441–457. According to the former of these passages, the walls of Troy were built by Poseidon and Apollo jointly for king Laomedon. But according to the latter passage the walls were built by Poseidon alone, and while he thus toiled as a mason, Apollo served as a herdsman, tending the king's cattle in the wooded glens of Ida. Their period of service lasted for a year, and at the end of it the faithless king not only dismissed the two deities without the stipulated wages which they had honestly earned, but threatened that, if they did not take themselves off, he would tie Apollo hand and foot and sell him for a slave in the islands, not however before he had lopped off the ears of both of them with a knife. Thus insulted as well as robbed, the two gods retired with wrath and indignation at their hearts. This strange tale, told by Homer, is alluded to by Pindar (*Olymp.* viii. 30 (40) sqq.), who adds to it the detail that the two gods took the hero Aeacus with them to aid them in the work of fortification; and the Scholiast on Pindar (pp. 194 sq. ed. Boeckh) explains that, as Troy was fated to be captured, it was necessary that in building the walls the immortals should be assisted by a mortal, else the city would have been impregnable. The sarcastic Lucian tells us (*De sacrificiis*, 4) that both Apollo and Poseidon laboured as bricklayers at the walls of Troy, and that the sum of which the king cheated them was more than thirty



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

HISTORY

Tens of thousands of important historical sources, many previously unobtainable, are now available for the first time with a Forgotten Books Full Membership.

Unlimited Access
\$8.99/month

Continue

*Fair usage policy applies



ἰδὼν ἐκκειμένην Ἡρακλῆς ὑπέσχετο σῶσειν,¹ εἰ τὰς ἵππους παρὰ Λαομέδοντος λήψεται ἄς Ζεὺς ποινὴν τῆς Γανυμήδους ἀρπαγῆς ἔδωκε. δώσειν δὲ Λαομέδοντος εἰπόντος, κτείνας τὸ κῆτος Ἡσιόνην ἔσωσε. μὴ βουλομένου δὲ τὸν μισθὸν ἀποδοῦναι, πολεμήσειν Τροία² ἀπειλήσας ἀνήχθη.

Καὶ προσίσχει Αἴνῳ, ἔνθα ξενίζεται ὑπὸ Πόλτυος. ἀποπλέων δὲ ἐπὶ τῆς ἡϊόνος τῆς Αἰνίας Σαρπηδόνα, Ποσειδῶνος μὲν υἱὸν ἀδελφὸν δὲ Πόλτυος, ὑβριστὴν ὄντα τοξεύσας ἀπέκτεινε· καὶ παραγενόμενος εἰς Θάσον καὶ χειρωσάμενος τοὺς ἐνοικοῦντας Θρᾶκας ἔδωκε τοῖς Ἀνδρόγεω παισὶ κατοικεῖν. ἐκ Θάσου δὲ ὀρμηθεὶς ἐπὶ Τορώνην Πολύγονον καὶ Τηλέγονον, τοὺς Πρωτέως τοῦ Ποσειδῶνος υἱούς, παλαίειν προκαλουμένους κατὰ τὴν πάλην ἀπέκτεινε· κομίσας δὲ τὸν ζωστῆρα εἰς Μυκῆνας ἔδωκεν Εὐρυσθεῖ.

¹ σῶσειν E : σῶσειν αὐτὴν A.

² Τροία E : Τροίαν A.

of the story is told, without mention of Hesione, by the Second Vatican Mythographer (*Fab.* 193, vol. i. p. 138, ed. G. H. Bode). Tzetzes says that Hercules, in full armour, leaped into the jaws of the sea-monster, and was in its belly for three days hewing and hacking it, and that at the end of the three days he came forth without any hair on his head. The Scholiast on Homer (*l.c.*) tells the tale similarly, and refers to Hellanicus as his authority. The story of Hercules and Hesione corresponds closely to that of Perseus and Andromeda (see Apollodorus, ii. 4. 3). Both tales may have originated in a custom of sacrificing maidens to be the brides of the Sea. Compare *The Magic Art and the Evolution of Kings*, ii. 150 sqq.

¹ The horses were given by Zeus to Tros, the father of Ganymede. See Homer, *Il.* v. 265 sqq.; *Homeric Hymn to Aphrodite*, 210 sq.; Pausanias, v. 24. 5. According to

Seeing her exposed, Hercules promised to save her on condition of receiving from Laomedon the mares which Zeus had given in compensation for the rape of Ganymede.¹ On Laomedon's saying that he would give them, Hercules killed the monster and saved Hesione. But when Laomedon would not give the stipulated reward,² Hercules put to sea after threatening to make war on Troy.³

And he touched at Aenus, where he was entertained by Poltys. And as he was sailing away he shot and killed on the Aenian beach a lewd fellow, Sarpedon, son of Poseidon and brother of Poltys. And having come to Thasos and subjugated the Thracians who dwelt in the island, he gave it to the sons of Androgeus to dwell in. From Thasos he proceeded to Torone, and there, being challenged to wrestle by Polygonus and Telegonus, sons of Proteus, son of Poseidon, he killed them in the wrestling match.⁴ And having brought the belt to Mycenae he gave it to Eurystheus.

another account, which had the support of a Cyclic poet, the compensation given to the bereaved father took the shape, not of horses, but of a golden vine wrought by Hephaestus. See Scholiast on Euripides, *Orestes*, 1391. As the duty of Ganymede was to pour the red nectar from a golden bowl in heaven (*Homeric Hymn to Aphrodite*, 206), there would be a certain suitability in the bestowal of a golden vine to replace him in his earthly home.

² As to the refusal of Laomedon to give the horses to Hercules, see Homer, *Il.* v. 638-651, xxi. 441-457; Ovid, *Metamorph.* xi. 213 *sqq.*; Hyginus, *Fab.* 69. Laomedon twice broke his word, first to Poseidon and Apollo and afterwards to Hercules. Hence Ovid speaks of "the twice-perjured walls of Troy" (*Metamorph.* xi. 215).

³ As to the siege and capture of Troy by Hercules, see below, ii. 6. 4.

⁴ Compare J. Tzetzes, *Chiliades*, ii. 320 *sq.*

10 Δέκατον ἐπετάγη¹ ἄθλον τὰς Γηρυόνου βόας² ἐξ Ἐρυθείας κομίζειν. Ἐρύθεια δὲ ἦν Ὀκεανοῦ πλησίον κειμένη νῆσος, ἣ νῦν Γάδαιρα καλεῖται. ταύτην κατῴκει Γηρυόνης Χρυσάορος καὶ Καλλιρρόης τῆς Ὀκεανοῦ, τριῶν ἔχων ἀνδρῶν συμφυὲς σῶμα, συνηγμένον³ εἰς ἓν κατὰ τὴν γαστέρα, ἐσχισμένον δὲ⁴ εἰς τρεῖς ἀπὸ λαγόνων τε καὶ μηρῶν. εἶχε δὲ φοινικᾶς βόας, ὧν ἦν βουκόλος Εὐρυτίων, φύλαξ δὲ Ὀρθος⁵ ὁ κύων δικέφαλος ἐξ Ἐχίδνης καὶ Τυφῶνος γεγεννημένος.⁶ πορευόμενος οὖν ἐπὶ τὰς Γηρυόνου βόας διὰ τῆς Εὐρώπης, ἄγρια πολλὰ <ζῶα> ἀνελών⁷ Λιβύης ἐπέβαινε,⁸ καὶ παρελθὼν Ταρτησσὸν ἔστησε σημεῖα τῆς πορείας ἐπὶ τῶν ὄρων Εὐρώπης καὶ Λιβύης

¹ ἐπετάγη E: δὲ ἐτάγη A.

² βόας E: βοῦς A.

³ συνηγμένον μὲν Bekker.

⁴ δὲ Heyne: τε A.

⁵ Ὀρθος Pediasmus, *De Herculis laboribus*, 10: Ὀρθρος A. See exegetical note on this passage.

⁶ γεγεννημένος BC.

⁷ πόλλα <ζῶα> ἀνελών Wagner (comparing Diodorus Siculus, iv. 17. 3): πόλλα παρελθὼν A.

⁸ ἐπέβη Scholiast on Plato, *Timaeus*, p. 24 E, Hercher.

¹ As to Hercules and the cattle of Geryon, see Hesiod, *Theog.* 287–294, 979–983; Pindar, *Frag.* 169 (151), ed. Sandys; Herodotus, iv. 8; Plato, *Gorgias*, 39, p. 484 B; Diodorus Siculus, iv. 17 sq.; Pausanias, iii. 18. 13, iv. 36. 3; Quintus Smyrnaeus, *Posthomerica*, vi. 249 sqq.; J. Tzetzes, *Chiliades*, ii. 322–352 (who seems to follow Apollodorus); Scholiast on Plato, *Timaeus*, p. 24 E; Pliny, *Nat. Hist.* iv. 120; Solinus, xxiii. 12; Servius, on Virgil, *Aen.* viii. 300.

² Compare Herodotus, iv. 8; Strabo, iii. 2. 11, p. 148, iii. 5. 4, p. 169; Pliny, *Nat. Hist.* iv. 120; Solinus, xxiii. 12. Gadeira is Cadiz. According to Pliny (*l.c.*), the name is derived from a Punic word *gadir*, meaning “hedge.” Compare Dionysius, *Perieg.* 453 sqq. The same word *agadir* is still



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL MEMBERSHIP

797,885 Books!

**All you can read
for only
\$8.99/month**

Continue

*Fair usage policy applies



ἀντιστοίχους δύο στήλας. θερόμενος¹ δὲ ὑπὸ
 Ἡλίου κατὰ τὴν πορείαν, τὸ τόξον ἐπὶ τὸν θεὸν
 ἐνέτεινεν· ὁ δὲ τὴν ἀνδρείαν αὐτοῦ θαυμάσας
 χρύσειον ἔδωκε δέπας, ἐν ᾧ τὸν Ὠκεανὸν διεπέ-
 ρασε. καὶ παραγενόμενος εἰς Ἑρύθειαν ἐν ὄρει
 Ἀβαντι αὐλίζεται. αἰσθόμενος δὲ ὁ κύων ἐπ’
 αὐτὸν ὥρμα· ὁ δὲ καὶ τοῦτον τῷ ῥοπάλῳ παίει,

¹ θερόμενος R, Pediasmus, *De Herculis laboribus*, 10: θερ-
 μαινόμενος A.

¹ The opinions of the ancients were much divided on the subject of the Pillars of Hercules. See Strabo, iii. 5. 5, pp. 169–172. The usual opinion apparently identified them with the rock of Calpe (Gibraltar) and the rock of Abyla, Abila, or Abylica (Ceuta) on the northern and southern sides of the straits. See Strabo, iii. 5. 5, p. 170; Tzetzes, *Schol. on Lycophron*, 649; Pliny, *Nat. Hist.* iii. 4; Mela, i. 27, ii. 95; Martianus Capella, vi. 624. Further, it seems to have been commonly supposed that before the time of Hercules the two continents were here joined by an isthmus, and that the hero cut through the isthmus and so created the straits. See Diodorus Siculus, iv. 18. 5; Seneca, *Hercules furens*, 235 sqq.; *id. Hercules Oetaeus*, 1240; Pliny, *l.c.*; Mela, i. 27; Martianus Capella, vi. 625. Some people, however, on the contrary, thought that the straits were formerly wider, and that Hercules narrowed them to prevent the monsters of the Atlantic ocean from bursting into the Mediterranean (Diodorus Siculus, *l.c.*). An entirely different opinion identified the Pillars of Hercules with two brazen pillars in the sanctuary of Hercules at Cadira (Cadiz), on which was engraved an inscription recording the cost of building the temple. See Strabo, iii. 5. 5, p. 170; compare Pliny, *Nat. Hist.* ii. 242, who speaks of “the columns of Hercules consecrated at Gadira.” For other references to the Pillars of Hercules, see Pindar, *Olymp.* iii. 43 sq., *Nem.* iii. 21, *Isthm.* iv. 11 sq.; Athenaeus, vii. 98, p. 315 CD; J. Tzetzes, *Chiliades*, ii. 339 (who here calls the pillars Alybe and Abinna); Scholiast on Plato, *Timaeus*, p. 24 E; Dionysius, *Orbis Descriptio*, 64–68, with the commentary of Eustathius (*Geographi Graeci*

other at the boundaries of Europe and Libya.¹ But being heated by the Sun on his journey, he bent his bow at the god, who in admiration of his hardihood, gave him a golden goblet in which he crossed the ocean.² And having reached Erythia he lodged on Mount Abas. However the dog, perceiving him, rushed at him; but he smote it with his club, and

Minores, ed. C. Müller, ii. pp. 107, 228). According to Eustathius (*l.c.*), Calpe was the name given to the rock of Gibraltar by the barbarians, but its Greek name was Alybe; and the rock of Ceuta was called Abenna by the barbarians but by the Greeks Cynegetica, that is, the Hunter's Rock. He tells us further that the pillars were formerly named the Pillars of Cronus, and afterwards the Pillars of Briareus.

² Apollodorus seems to be here following Pherecydes, as we learn from a passage which Athenaeus (xi. 39, p. 470 C D) quotes from the third book of Pherecydes as follows: "And Hercules drew his bow at him as if he would shoot, and the Sun bade him give over; so Hercules feared and gave over. And in return the Sun bestowed on him the golden goblet which carried him with his horses, when he set, through the Ocean all night to the east, where the Sun rises. Then Hercules journeyed in that goblet to Erythia. And when he was on the open sea, Ocean, to make trial of him, caused the goblet to heave wildly on the waves. Hercules was about to shoot him with an arrow; and the Ocean was afraid, and bade him give over." Stesichorus described the Sun embarking in a golden goblet that he might cross the ocean in the darkness of night and come to his mother, his wedded wife, and children dear. See Athenaeus, xi. 38, p. 468 E; compare *id.* xi. 16, p. 781 D. The voyage of Hercules in the golden goblet was also related by the early poets Pisander and Pan- yasis in the poems, both called *Heraclia*, which they devoted to the exploits of the great hero. See Athenaeus, xi. 38, p. 469 D; compare Macrobius, *Saturn.*, v. 21. 16 and 19. Another poet, Mimnermus, supposed that at night the weary Sun slept in a golden bed, which floated across the sea to Ethiopia, where a chariot with fresh horses stood ready for him to mount and resume his daily journey across the sky. See Athenaeus, xi. 39, p. 470 A.

καὶ τὸν βουκόλον Εὐρυτίωνα τῷ κυνὶ βοηθοῦντα ἀπέκτεινε. Μενοίτης δὲ ἐκεῖ τὰς "Αἰδου βόας βόσκων Γηρυόνη τὸ γεγονὸς ἀπήγγειλεν. ὁ δὲ καταλαβὼν Ἡρακλέα παρὰ ποταμὸν Ἀνθεμοῦντα τὰς βόας ἀπάγοντα, συστησάμενος μάχην τοξευθεὶς ἀπέθανεν. Ἡρακλῆς δὲ ἐνθέμενος τὰς βόας εἰς τὸ δέπας καὶ διαπλεύσας εἰς Ταρτησσὸν Ἡλίῳ πάλιν ἀπέδωκε τὸ δέπας.

Διελθὼν δὲ Ἀβδηρίαν¹ εἰς Λιγυστίνην² ἦλθεν, ἐν ᾗ τὰς βόας ἀφηροῦντο Ἰαλεβίων³ τε καὶ Δέρκυνος οἱ Ποσειδῶνος υἱοί, οὓς κτείνας διὰ Τυρρηνίας ἦει. ἀπὸ Ῥηγίου δὲ εἰς ἀπορρήγνυσι ταῦρος,

¹ Ἀβδηρίαν Heyne : αὐδηρίαν or ἀνδηρίαν A : Ἰβηρίαν Gale.

² Λυγιστίνην Gale (compare Diodorus Siculus iv. 19. 4, ἐποίησατο τὴν πορείαν διὰ τῆς Λιγυστικῆς) : Λιγύην Heyne, conjecturing Λίγυας : Λιβύην A, J. Tzetzes, *Chiliades*, ii. 340.

³ ἰαλεβίων R : ἀλεβίων A.

¹ Compare Tzetzes, *Schol. on Lycophron*, 652, who probably follows Apollodorus.

² Abderia, the territory of Abdera, a Phoenician city of southern Spain, not to be confused with the better known Abdera in Thrace. See Strabo, iii. 4. 3, p. 157 ; Stephanus Byzantius, s.v. Ἀβδηρα.

³ Apollodorus has much abridged a famous adventure of Hercules in Liguria. Passing through the country with the herds of Geryon, he was attacked by a great multitude of the warlike natives, who tried to rob him of the cattle. For a time he repelled them with his bow, but his supply of arrows running short he was reduced to great straits ; for the ground, being soft earth, afforded no stones to be used as missiles. So he prayed to his father Zeus, and the god in pity rained down stones from the sky ; and by picking them up and hurling them at his foes, the hero was able to turn the tables on them. The place where this adventure took place was said to be a plain between Marseilles and the Rhone, which was called the Stony Plain on account of the vast quantity of stones, about as large as a man's hand,



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

HISTORY

Tens of thousands of important historical sources, many previously unobtainable, are now available for the first time with a Forgotten Books Full Membership.

Unlimited Access
\$8.99/month

Continue

*Fair usage policy applies



καὶ ταχέως εἰς τὴν θάλασσαν ἐμπεσὼν καὶ διανη-
ξάμενος <εἰς> Σικελίαν, καὶ τὴν πλησίον χώραν
διελθὼν [τὴν ἀπ' ἐκείνου κληθεῖσαν Ἰταλίαν
(Τυρρηνοὶ γὰρ ἰταλὸν τὸν ταῦρον ἐκάλεσαν),]¹
ἦλθεν εἰς πεδίου Ἐρυκος, ὃς ἐβασίλευεν Ἐλύμων.
Ἐρυξ δὲ ἦν Ποσειδῶνος παῖς, ὃς τὸν ταῦρον ταῖς
ιδίαις συγκατέμιξεν ἀγέλαις. παραθέμενος οὖν
τὰς βόας Ἡρακλῆς Ἡφαίστῳ ἐπὶ τὴν αὐτοῦ
ζήτησιν ἠπείγετο· εὐρῶν δὲ ἐν ταῖς τοῦ Ἐρυκος
ἀγέλαις, λέγοντος οὐ δώσειν ἂν μὴ παλαίσας
αὐτοῦ περιγένηται, τρὶς περιγενόμενος κατὰ τὴν
πάλην ἀπέκτεινε, καὶ τὸν ταῦρον λαβὼν μετὰ τῶν
ἄλλων ἐπὶ τὸν Ἰόνιον ἤλαυνε πόντον. ὥς δὲ
ἦλθεν ἐπὶ τοὺς μυχοὺς τοῦ πόντου, ταῖς βουσὶν
οἷστρον ἐνέβαλεν ἥ Ἡρα, καὶ σχίζονται κατὰ
τὰς τῆς Θράκης ὑπωρείας· ὁ δὲ διώξας τὰς μὲν
συλλαβὼν ἐπὶ τὸν Ἑλλήσποντον ἤγαγεν, αἱ δὲ
ἀπολειφθεῖσαι τὸ λοιπὸν ἦσαν ἄγριαι. μόλις δὲ
τῶν βοῶν συνελθουσῶν Στρυμόνα μεμψάμενος
τὸν ποταμόν, πάλαι τὸ ρεῖθρον πλωτὸν ὃν ἐμ-
πλήσας πέτραις ἄπλωτον ἐποίησε, καὶ τὰς βόας

¹ τὴν ἀπ' ἐκείνου . . . ἐκάλεσαν omitted by Wagner. Heyne proposed to omit these words, together with the preceding καὶ τὴν πλησίον χώραν διελθὼν, and he is followed by Hercher.

Antiq. Rom. i. 35. 2. It is somewhat singular that Apollodorus passes so lightly over the exploits of Hercules in Italy, and in particular that he says nothing about those adventures of his at Rome, to which the Romans attached much significance. For the Italian adventures of the hero, and his sojourn in Rome, see Diodorus Siculus, iv. 20-22; Dionysius Halicarnasensis, *Antiq. Rom.* i. 34 sq., 38-44; Propertius, iv. 9; Virgil, *Aen.* viii. 201 sqq.; Ovid, *Fasti*, i. 543 sqq. On the popularity of the worship of Hercules in Italy, see

and hastily plunging into the sea swam across to Sicily, and having passed through the neighbouring country since called Italy after it, for the Tyrrhenians called the bull *italus*,¹ came to the plain of Eryx, who reigned over the Elymi.² Now Eryx was a son of Poseidon, and he mingled the bull with his own herds. So Hercules entrusted the kine to Hephaestus and hurried away in search of the bull. He found it in the herds of Eryx, and when the king refused to surrender it unless Hercules should beat him in a wrestling bout, Hercules beat him thrice, killed him in the wrestling, and taking the bull drove it with the rest of the herd to the Ionian Sea. But when he came to the creeks of the sea, Hera afflicted the cows with a gadfly, and they dispersed among the skirts of the mountains of Thrace. Hercules went in pursuit, and having caught some, drove them to the Hellespont; but the remainder were thenceforth wild.³ Having with difficulty collected the cows, Hercules blamed the river Strymon, and whereas it had been navigable before, he made it unnavigable by filling it with rocks; and he

Dionysius Halicarnasensis, *Antiq. Rom.* i. 40. 6, who says: "And in many other parts of Italy (besides Rome) precincts are consecrated to the god, and altars are set up both in cities and beside roads; and hardly will you find a place in Italy where the god is not honoured."

¹ Some of the ancients supposed that the name of Italy was derived from the Latin *vitulus*, "a calf." See Varro, *Rerum Rusticarum*, ii. 1. 9; Dionysius Halicarnasensis, *Antiq. Rom.* i. 35. 2; compare Aulus Gellius, xi. 1. 2.

² As to Hercules and Eryx, see Diodorus Siculus, iv. 23. 2; Pausanias, iii. 16. 4 sq., iv. 36. 4; J. Tzetzes, *Chiliades*, ii. 346 sqq.; *id. Schol. on Lycophron*, 866; Virgil, *Aen.* v. 410 sqq.; Servius, on Virgil, *Aen.* i. 570.

³ The story was apparently told to account for the origin of wild cattle in Thrace.

Εὐρυσθεὶ κομίσας δέδωκεν. ὁ δὲ αὐτὰς κατέ-
θυσεν "Ηρα.

1 Τελεσθέντων δὲ τῶν ἄθλων ἐν μηνὶ καὶ ἔτεσιν
ὀκτώ, μὴ προσδεξάμενος Εὐρυσθεὺς τὸν τε τῶν
τοῦ Αὐγέου βοσκημάτων καὶ τὸν τῆς ὕδρας, ἐνδέ-

¹ This period for the completion of the labours of Hercules is mentioned also by the Scholiast on Homer (*Il.* viii. 368) and Tzetzes (*Chiliades*, ii. 353 sq.), both of whom, however, may have had the present passage of Apollodorus before them. It is possible that the period refers to the eight years' cycle, which figured prominently in the religious calendar of the ancient Greeks; for example, the Pythian games were originally held at intervals of eight years. See Geminus, *Element. Astron.* viii. 25 sqq. ed. C. Manitius; Censorinus, *De die natali*, 18. It is to be remembered that the period of service performed by Hercules for Eurystheus was an expiation for the murder of his children (see Apollodorus, ii. 4. 12). Now Cadmus is said to have served Ares for eight years as an expiation for the slaughter of the dragon, the offspring of Ares (see Apollodorus, iii. 4. 2). But in those days, we are told, the "eternal year" comprised eight common years (Apollodorus, *l.c.*). Now Apollo served Admetus for a year as an expiation for the slaughter of the Cyclopes (Apollodorus, iii. 10. 4); but according to Servius (on Virgil, *Aen.* vii. 761), the period of Apollo's service was not one but nine years. In making this statement Servius, or his authority, probably had before him a Greek author, who mentioned an ἐννεατηρὺς as the period of Apollo's service. But though ἐννεατηρὺς means literally "nine years," the period, in consequence of the Greek mode of reckoning, was actually equivalent to eight years (compare Celsus, *De die natali*, 18. 4, "*Octaeteris facta, quae tunc enneateris vocitata, quia primus ejus annus nono quoque anno redibat*"). These legends about the servitude of Cadmus, Apollo, and Hercules for eight years, render it probable that in ancient times Greek homicides were banished for eight years, and had during that time to do penance by serving a foreigner. Now this period of eight years was called a "great year" (Censorinus, *De die natali*, 18. 5), and the period of banishment for a homicide was regularly a



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL MEMBERSHIP

797,885 Books!

**All you can read
for only
\$8.99/month**

Continue

*Fair usage policy applies



κατον ἐπέταξεν ἄθλον παρ' Ἑσπερίδων χρύσεια μῆλα κομίζειν.¹ ταῦτα δὲ ἦν, οὐχ ὥς τινες εἶπον ἐν Λιβύῃ, ἀλλ' ἐπὶ τοῦ "Ατλαντος ἐν Ἑσπερίοις· ἃ Διὶ <Γῇ> γήμαντι "Ηραν² ἐδώρήσατο. ἐφύλασσε δὲ αὐτὰ δράκων ἀθάνατος, Τυφῶνος καὶ Ἑχίδνης, κεφαλὰς ἔχων ἑκατόν· ἐχρῆτο δὲ φωναῖς παντοίαις καὶ ποικίλαις. μετὰ τούτου δὲ Ἑσπερίδες ἐφύλαττον, Αἴγλη Ἑρύθεια Ἑσπερία Ἀρέθουσα.³ πορευόμενος οὖν ἐπὶ ποταμὸν Ἑχέδωρον ἦκε. Κύκνος δὲ "Αρεος καὶ Πυρήνης εἰς μονομαχίαν αὐτὸν προεκαλεῖτο. "Αρεος δὲ τοῦτον ἐκδικοῦντος καὶ συνιστάντος μονομαχίαν, βληθεὶς κεραυνὸς μέσος ἀμφοτέρων διαλύει τὴν

¹ κομίζειν Aegius: κομίσων RA.

² Διὶ <Γῇ> γήμαντι "Ηραν Valckenar (comparing Scholiast on Apollonius Rhodius, *Argon.* iv. 1396): Διὶ γήμαντι "Ηρα A.

³ Ἑσπερία Ἀρέθουσα Gale, Aegius: ἐστία ἐρέθουσα A.

¹ As to the apples of the Hesperides, see Hesiod, *Theog.* 215 sq.; Euripides, *Hercules Furens*, 394 sqq.; Apollonius Rhodius, *Argon.* iv. 1396 sqq., with the Scholiast on 1396; Diodorus Siculus, iv. 26; Pausanias, v. 11. 6, v. 18. 4, vi. 19. 8; Eratosthenes, *Cataster.* 3; J. Tzetzes, *Chiliades*, ii. 355 sqq.; Ovid, *Metamorph.* iv. 637 sqq., ix. 190; Hyginus, *Fab.* 30; *id.* *Astronom.* ii. 3; *Scholia in Caesaris Germanici Aratea*, pp. 382 sq., in Martianus Capella, ed. Fr. Eyssenhardt; *Scriptores rerum mythicarum Latini*, ed. G. H. Bode, vol. i. pp. 13 sq., 130 (First Vatican Mythographer, 38; Second Vatican Mythographer, 161). From the Scholiast on Apollonius Rhodius (*l.c.*) we learn that the story of Hercules and the apples of the Hesperides was told by Pherecydes in the second book of his work on the marriage of Hera. The close resemblance which the Scholiast's narrative bears to that of Apollodorus seems to show that here, as in many other places, our author followed Pherecydes. The account given by Pherecydes of the origin of the golden apples is as follows. When Zeus married Hera, the gods brought presents to the bride. Among the rest, Earth brought golden apples, which Hera so much admired that she ordered them to be planted in the garden

Hesperides,¹ for he did not acknowledge the labour of the cattle of Augeas nor that of the hydra. These apples were not, as some have said, in Libya, but on Atlas among the Hyperboreans.² They were presented by Earth to Zeus after his marriage with Hera, and guarded by an immortal dragon with a hundred heads, offspring of Typhon and Echidna, which spoke with many and divers sorts of voices. With it the Hesperides also were on guard, to wit, Aegle, Erythia, Hesperia, and Arethusa. So journeying he came to the river Echedorus. And Cycnus, son of Ares and Pyrene, challenged him to single combat. Ares championed the cause of Cycnus and marshalled the combat, but a thunderbolt was hurled between the two and parted the combatants.³ And going on

of the gods beside Mount Atlas. But, as the daughters of Atlas used to pilfer the golden fruit, she set a huge serpent to guard the tree. Such is the story told, on the authority of Pherecydes, by Eratosthenes, Hyginus (*Astronom.* ii. 3), and the Scholiast on the *Aratea* of Germanicus.

² Here Apollodorus departs from the usual version, which placed the gardens of the Hesperides in the far west, not the far north. We have seen that Hercules is said to have gone to the far north to fetch the hind with the golden horns (see above, ii. 5. 3 note); also he is reported to have brought from the land of the Hyperboreans the olive spray which was to form the victor's crown at the Olympic games. See Pindar, *Olymp.* iii. 11 (20) *sqq.*; Pausanias, v. 7. 7, compare *id.* v. 15. 3.

³ Compare Hyginus, *Fab.* 31, who describes the intervention of Mars (Ares) on the side of his son Cycnus, and the fall of the thunderbolt which parted the combatants; yet he says that Hercules killed Cycnus. This combat, which, according to Apollodorus, ended indecisively, was supposed to have been fought in Macedonia, for the Echedorus was a Macedonian river (Herodotus, vii. 124, 127). Accordingly we must distinguish this contest from another and more famous fight which Hercules fought with another son of Ares, also called Cycnus, near Pagasae in Thessaly. See Apollodorus, ii. 7. 7, with the note. Apparently Hyginus confused the two combats.

μάχην. βαδίζων δὲ δι' Ἰλλυριῶν, καὶ σπείδων¹
ἐπὶ ποταμὸν Ἡριδανόν, ἦκε πρὸς νύμφας Διὸς
καὶ Θέμιδος. αὐται μηνύουσιν αὐτῷ Νηρέα.
συλλαβὼν δὲ αὐτὸν κοιμώμενον καὶ παντοίας
ἐναλλάσσοντα μορφὰς ἔδησε, καὶ οὐκ ἔλυσε πρὶν
ἢ μαθεῖν παρ' αὐτοῦ ποῦ τυγχάνοιεν τὰ μῆλα
καὶ αἱ Ἑσπερίδες. μαθὼν δὲ Λιβύην διεξήει.
ταύτης ἐβασίλευε παῖς Ποσειδῶνος Ἀνταῖος, ὃς
τοὺς ξένους ἀναγκάζων παλαίειν ἀνῆρει. τούτῳ
παλαίειν ἀναγκαζόμενος Ἡρακλῆς ἀράμενος ἄμ-
μασι² μετέωρον κλάσας ἀπέκτεινε· ψαύοντα γὰρ
γῆς ἰσχυρότερον³ συνέβαινε⁴ γίνεσθαι, διὸ καὶ
Γῆς τινες ἔφασαν τοῦτον εἶναι παῖδα.

Μετὰ Λιβύην δὲ Αἴγυπτον διεξήει.⁵ ταύτης

Aegius : φεύγων A.

¹ σπείδων R, Scholiast on Plato, *Laws*, vii. p. 796 A : ὄμ-
μασι A.

² ἰσχυρότερον R : ἰσχυρότατον A.

³ συνέβαινε R, Scholiast on Plato, *Laws*, vii. p. 796 A :
συνέβη A.

⁴ διεξήει Faber : ἐξήει A.

¹ The meeting of Hercules with the nymphs, and his struggle with Nereus, are related also by the Scholiast on Apollonius Rhodius, *Argon.* iv. 1396, citing as his authority Pherecydes, whom Apollodorus also probably follows. The transformations of the reluctant sea-god Nereus in his encounter with Hercules are like those of the reluctant sea-god Proteus in his encounter with Menelaus (Homer, *Od.* iv. 354–570), and those of the reluctant sea-goddess Thetis with her lover Peleus (see below, iii. 13. 5).

² As to Hercules and Antaeus, see Pindar, *Isthm.* iv. 52 (87) *sqq.*, with the Scholiast on 52 (87) and 54 (92); Diodorus Siculus, iv. 17. 4; Pausanias, ix. 11. 6; Philostratus, *Imagines*, ii. 21; Quintus Smyrnaeus, *Posthomerica*, vi. 285 *sqq.*; J. Tzetzes, *Chiliades*, ii. 363 *sqq.*; Scholiast on Plato, *Laws*, vii. p. 796 A (whose account agrees almost verbally with that of Apollodorus); Ovid, *Ibis*, 393–395,



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

HISTORY

Tens of thousands of important historical sources, many previously unobtainable, are now available for the first time with a Forgotten Books Full Membership.

Unlimited Access
\$8.99/month

Continue

*Fair usage policy applies



ἐβασίλευε Βούσιρις Ποσειδῶνος παῖς καὶ Λυσια-
νύσσης τῆς Ἐπάφου. οὗτος τοὺς ξένους ἔθυσεν
ἐπὶ βωμῷ Διὸς κατὰ τι λόγιον· ἐννέα γὰρ ἔτη
ἀφορία τὴν Αἴγυπτον κατέλαβε, Φρασίος¹ δὲ
ἐλθὼν ἐκ Κύπρου, μάντις τὴν ἐπιστήμην, ἔφη

¹ φράσιος A, Heyne, Westermann, Müller: φράγιος E:
Θράσιος Aegius, Bekker, Hercher. Compare Ovid, *Ars*
Amat. i. 649 sq. (*Thrasius*); Hyginus, *Fab.* 56 (*Thasius*).

¹ For Hercules and Busiris, see Diodorus Siculus, iv. 18. 1, iv. 27. 2 sq.; Plutarch, *Parallelæ*, 38; Scholiast on Apollonius Rhodius, *Argon.* iv. 1396; Tzetzes, *Schol. on Lycophron*, ii. 367 sq.; Ovid, *Metamorph.* ix. 182 sq.; *id.*, *Ars Amat.* i. 647–652; Scholia on Ovid, *Ibis*, 397 (p. 72, ed. R. Ellis); Hyginus, *Fab.* 31 and 56; Servius, on Virgil, *Aen.* viii. 300 and *Georg.* iii. 5; Philargyrius, on Virgil, *Georg.* iii. 5; Lactantius Placidus, on Statius, *Theb.* xii. 155. Ovid, with his Scholiasts, Hyginus and Philargyrius, like Apollodorus, allege a nine or eight years' dearth or drought as the cause of the human sacrifices instituted by Busiris. Their account may be derived from Pherecydes, who is the authority cited by the Scholiast on Apollonius Rhodius (*l.c.*). Hyginus (*Fab.* 56) adds that the seer Phrasius, who advised the sacrifice, was a brother of Pygmalion. Herodotus, without mentioning Busiris, scouts the story on the ground that human sacrifices were utterly alien to the spirit of Egyptian religion (Herodotus, ii. 45). Isocrates also discredited the tradition, in so far as it relates to Hercules, because Hercules was four generations younger, and Busiris more than two hundred years older, than Perseus. See Isocrates, *Busiris*, 15. Yet there are grounds for thinking that the Greek tradition was substantially correct. For Manetho, our highest ancient authority, definitely affirmed that in the city of Ilithyia it was customary to burn alive "Typhonian men" and to scatter their ashes by means of winnowing fans (Plutarch, *Isis et Osiris*, 73). These "Typhonian men" were red-haired, because Typhon, the Egyptian embodiment of evil, was also red-haired (Plutarch, *Isis et Osiris*, 30 and 33). But red-haired men would commonly be foreigners, in contrast to the black-haired natives of Egypt; and it was just foreigners who, according to Greek tradition,

was then ruled by Busiris,¹ a son of Poseidon by Lysianassa, daughter of Epaphus. This Busiris used to sacrifice strangers on an altar of Zeus in accordance with a certain oracle. For Egypt was visited with dearth for nine years, and Phrasius, a learned seer who had come from Cyprus, said that the dearth

were chosen as victims. Diodorus Siculus points this out (i. 88. 5) in confirmation of the Greek tradition, and he tells us that the red-haired men were sacrificed at the grave of Osiris, though this statement may be an inference from his etymology of the name Busiris, which he explains to mean "grave of Osiris." The etymology is correct, Busiris being a Greek rendering of the Egyptian *bu-As-iri*, "place of Osiris." See A. Wiedemann, *Herodots Zweites Buch* (Leipsic, 1890), p. 213. Porphyry informs us, on the authority of Manetho, that the Egyptian custom of sacrificing human beings at the City of the Sun was suppressed by Amosis (Amasis), who ordered waxen effigies to be substituted for the victims. He adds that the human victims used to be examined just like calves for the sacrifice, and that they were sealed in token of their fitness for the altar. See Porphyry, *De abstinentia*, iii. 35. Sextus Empiricus even speaks of human sacrifices in Egypt as if they were practised down to his own time, which was about 200 A.D. See Sextus Empiricus, p. 173, ed. Bekker. Seleucus wrote a special treatise on human sacrifices in Egypt (Athenaeus, iv. 72, p. 172 D). In view of these facts, the Greek tradition that the sacrifices were offered in order to restore the fertility of the land or to procure rain after a long drought, and that on one occasion the king himself was the victim, may be not without significance. For kings or chiefs have been often sacrificed under similar circumstances (see Apollodorus, iii. 5. 1; *Adonis*, *Attis*, *Osiris*, 3rd ed. ii. 97 *sqq.*; *The Magic Art and the Evolution of Kings*, i. 344 *sqq.*, 352 *sqq.*); and in ancient Egypt the rulers are definitely said to have been held responsible for the failure of the crops (Ammianus Marcellinus, xxviii. 5. 14); hence it would not be surprising if in extreme cases they were put to death. Busiris was the theme of a Satyric play by Euripides. See *Tragicorum Graecorum Fragmenta*, ed. A. Nauck², pp. 452 *sq.*

τὴν ἀφορίαν¹ παύσασθαι ἐὰν ξένον ἄνδρα τῷ Διὶ σφάξωσι κατ' ἔτος. Βούσιρις δὲ ἐκείνον πρῶτον σφάξας τὸν μάντιν τοὺς κατιόντας ξένους ἔσφαζε. συλληφθεὶς οὖν καὶ Ἡρακλῆς τοῖς βωμοῖς προσέφερετο τὰ δὲ δεσμὰ διαρρήξας τὸν τε Βούσιριν καὶ τὸν ἐκείνου παῖδα Ἀμφιδάμαντα ἀπέκτεινε.

Διεξιὼν δὲ Ἀσίαν² Θερμυδραῖς, Λινδίων³ λιμένι, προσίσχει. καὶ βοηλάτου τινὸς λύσας τὸν ἕτερον τῶν ταύρων ἀπὸ τῆς ἀμάξης εὐωχεῖτο θύσας. ὁ δὲ, βοηλάτης βοηθεῖν ἑαυτῷ μὴ δυνάμενος στὰς ἐπὶ τινος ὄρους κατηρᾶτο. διὸ καὶ νῦν, ἐπειδὰν θύωσιν Ἡρακλεῖ, μετὰ καταρῶν τοῦτο πράττουσι.

¹ We should perhaps read τὴν ἀφορίαν ἂν παύσασθαι.

² ἀσίαν ER : ἀσίας A.

³ λινδίων ER : λωδίων A.

¹ The Scholiast on Apollonius Rhodius (*Argon.* iv. 1396) calls him Iphidamas, and adds "the herald Chalbes and the attendants" to the list of those slain by Hercules.

² Thermydra is the form of the name given by Stephanus Byzantius (s.v.). In his account of this incident Tzetzes calls the harbour Thermydron (*Chiliades*, ii. 385). Lindus was one of the chief cities of Rhodes.

³ Compare Conon, *Narrat.* 11 ; Philostratus, *Imagines*, ii. 24 ; J. Tzetzes, *Chiliades*, ii. 385 sqq. ; Lactantius, *Divin. Inst.* i. 21. According to all these writers except Tzetzes (who clearly follows Apollodorus), Hercules's victim in this affair was not a waggoner, but a ploughman engaged in the act of ploughing ; Philostratus names him Thiodamus, and adds : "Hence a ploughing ox is sacrificed to Hercules, and they begin the sacrifice with curses such as, I suppose, the husbandman then made use of ; and Hercules is pleased and blesses the Lindians in return for their curses." According to Lactantius, it was a pair of oxen that was sacrificed, and the altar at which the sacrifice took place bore the name of *bouzygos*, that is, "yoke of oxen." Hence it seems probable



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL MEMBERSHIP

797,885 Books!

**All you can read
for only
\$8.99/month**

Continue

*Fair usage policy applies



Παριῶν δὲ Ἀραβίαν Ἡμαθίωνα κτείνει παῖδα
Τιθωνοῦ. καὶ διὰ τῆς Λιβύης πορευθεὶς ἐπὶ τὴν
ἔξω θάλασσαν παρ' Ἡλίου¹ τὸ δέπας παραλαμ-
βάνει.² καὶ περαιωθεὶς ἐπὶ τὴν ἡπειρον τὴν
ἀντικρὺ κατετόξευσεν ἐπὶ τοῦ Καυκάσου τὸν
ἐσθίοντα τὸ τοῦ Προμηθέως ἦπαρ αἰτόν, ὄντα
Ἐχίδνης καὶ Τυφῶνος· καὶ τὸν Προμηθεά ἔλυσε,
δεσμὸν ἐλόμενος τὸν τῆς ἐλαίας, καὶ παρέσχε

¹ παρ' Ἡλίου C. Robert, *De Apollodori Bibliotheca*, pp. 47 sq. (comparing Scholiast on Apollonius Rhodius, *Argon.* iv. 1396): καταπλεῖ οὗ A.

² παραλαμβάνει Frazer: καταλαμβάνει MSS., Heyne, Westermann, Müller, Bekker, Wagner: λαμβάνει Hercher. The verb καταλαμβάνειν means to seize or catch, generally with the implication of force or violence. It cannot mean to receive peaceably as a favour, which is the sense required in the present passage. Thus the scribes have twice blundered over the preposition παρὰ in this sentence (καταπλεῖ, καταλαμβάνει).

¹ Compare J. Tzetzes, *Chiliades*, ii. 369 sq., who as usual follows Apollodorus. According to Diodorus Siculus (iv. 27.3), after Hercules had slain Busiris, he ascended the Nile to Ethiopia and there slew Emathion, king of Ethiopia.

² As to Hercules and Prometheus, see Diodorus Siculus, iv. 15.2; Pausanias, v. 11.6; J. Tzetzes, *Chiliades*, ii. 370 sq.; Scholiast on Apollonius Rhodius, *Argon.* ii. 1248, iv. 1396; Hyginus, *Astronom.* ii. 15; *id.* *Fab.* 31, 54, and 144; Servius, on Virgil, *Ecl.* vi. 42. The Scholiast on Apollonius (ii. 1248) agrees with Apollodorus as to the parentage of the eagle which preyed on Prometheus, and he cites as his authority Pherecydes; hence we may surmise that Apollodorus is following the same author in the present passage. The time during which Prometheus suffered on the Caucasus was said by Aeschylus to be thirty thousand years (Hyginus, *Astron.* ii. 15); but Hyginus, though he reports this in one passage, elsewhere reduces the term of suffering to thirty years (*Fab.* 54 and 144).

³ The reference seems to be to the crown of olive which Hercules brought from the land of the Hyperboreans and

And passing by Arabia he slew Emathion, son of Tithonus,¹ and journeying through Libya to the outer sea he received the goblet from the Sun. And having crossed to the opposite mainland he shot on the Caucasus the eagle, offspring of Echidna and Typhon, that was devouring the liver of Prometheus, and he released Prometheus,² after choosing for himself the bond of olive,³ and to Zeus he presented instituted as the badge of victory in the Olympic games. See Pindar, *Olymp.* iii. 11 (20) *sqq.*; Pausanias, v. 7. 7. The ancients had a curious notion that the custom of wearing crowns or garlands on the head and rings on the fingers was a memorial of the shackles once worn for their sake by their great benefactor Prometheus among the rocks and snows of the Caucasus. In order that the will of Zeus, who had sworn never to release Prometheus, might not be frustrated by the entire liberation of his prisoner from his chains, Prometheus on obtaining his freedom was ordered to wear on his finger a ring made out of his iron fetters and of the rock to which he had been chained; hence, in memory of their saviour's sufferings, men have worn rings ever since. The practice of wearing crowns or garlands was explained by some people in the same way. See Hyginus, *Astronom.* ii. 15; Servius, on Virgil, *Ecl.* vi. 42; Pliny, *Nat. Hist.* xxxvii. 2; Isidore, *Origines*, xix. 32. 1. According to one version of the legend, the crown which the sufferer on regaining his liberty was doomed to wear was a crown of willow; and the Carians, who used to crown their brows with branches of willow, explained that they did so in imitation of Prometheus. See Athenaeus, xv. 11–13, pp. 671 E–673 B. In the present passage of Apollodorus, if the text is correct, Hercules, as the deliverer of Prometheus, is obliged to bind himself vicariously for the prisoner whom he has released; and he chooses to do so with his favourite olive. Similarly he has to find a substitute to die instead of Prometheus, and he discovers the substitute in Chiron. As to the substitution of Chiron for Prometheus, see Apollodorus, ii. 5. 4. It is remarkable that, though Prometheus was supposed to have attained to immortality and to be the great benefactor, and even the creator, of mankind, he appears not to have been worshipped by the Greeks; Lucian says that nowhere were temples of Prometheus to be seen (*Prometheus*, 14).

τῷ Διὶ Χείρωνα θνήσκειν ἀθάνατον¹ ἀντ' αὐτοῦ θέλοντα.

Ὡς δὲ ἦκεν εἰς Ὑπερβορέους πρὸς Ἀτλαντα, εἰπόντος Προμηθέως τῷ Ἡρακλεῖ αὐτὸν ἐπὶ τὰ μῆλα μὴ πορεύεσθαι, διαδεξάμενον δὲ Ἀτλαντος τὸν πόλον ἀποστέλλειν ἐκείνον, πεισθεὶς διεδέξατο. Ἀτλας δὲ δρεψάμενος² παρ' Ἑσπερίδων τρία μῆλα ἦκε πρὸς Ἡρακλέα. καὶ μὴ βουλόμενος τὸν πόλον ἔχειν³ . . . καὶ σπείραν ἐπὶ τῆς κεφαλῆς θέλειν ποιήσασθαι. τοῦτο ἀκούσας Ἀτλας, ἐπὶ γῆς καταθεὶς τὰ μῆλα τὸν πόλον διεδέξατο. καὶ οὕτως ἀνελόμενος αὐτὰ Ἡρακλῆς ἀπηλλάττετο. ἔνιοι δέ φασιν οὐ παρὰ Ἀτλαντος αὐτὰ λαβεῖν, ἀλλ' αὐτὸν δρέψασθαι τὰ μῆλα, κτείναντα τὸν φρουροῦντα ὄφιν. κομίσας δὲ τὰ μῆλα Εὐρυσθεῖ ἔδωκεν. ὁ δὲ λαβὼν Ἡρακλεῖ

¹ ἀθάνατον A, but wanting in E and omitted by Wagner. Gale proposed to read Χείρωνα ἀθάνατον <ὄντα> θνήσκειν ἀντ' αὐτοῦ θέλοντα. Retaining the MS. order of the words we might read θνήσκειν ἀθάνατον <ὄντα> ἀντ' αὐτοῦ θέλοντα. The accumulation of participles (ὄντα—θέλοντα) is awkward but quite in the manner of Apollodorus.

² For δρεψάμενος we should perhaps read δεξάμενος. For δρέπτεσθαι means "to pluck from a tree," not "to receive from a person." The verb is used correctly by Apollodorus a few lines below.

³ Gale pointed out that there is here a gap in the text of Apollodorus, which can be supplied from the following passage of a scholium on Apollonius Rhodius, *Argon.* iv. 1396: τὰ μὲν μῆλα αὐτός φησιν ἀπολίσσειν Εὐρυσθεῖ, τὸν δ' οὐρανὸν ἐκέλευσεν ἐκείνον ἀνέχειν ἀντ' αὐτοῦ. ὁ δὲ Ἡρακλῆς ὑποσχόμενος, δόλῳ ἀντεπέθηκεν αὐτὸν τῷ Ἀτλαντι. ἦν γὰρ εἰπὼν αὐτῷ ὁ Προμηθεὺς ὑποθέμενος, κελεύειν δέξασθαι τὸν οὐρανόν,



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

HISTORY

Tens of thousands of important historical sources, many previously unobtainable, are now available for the first time with a Forgotten Books Full Membership.

Unlimited Access
\$8.99/month

Continue

*Fair usage policy applies



ἔδωρήσατο· παρ' οὗ λαβοῦσα Ἀθηνᾶ πάλιν αὐτὰ ἀπεκόμισεν· ὅσιον γὰρ οὐκ ἦν αὐτὰ τεθῆναί που.

12 Δωδέκατον ἄθλον ἐπετάγη Κέρβερον ἐξ' Αἰδου κομίζειν. εἶχε δὲ οὗτος τρεῖς μὲν κυνῶν κεφαλὰς, τὴν δὲ οὐρὰν δράκοντος, κατὰ δὲ τοῦ νώτου παντοίων εἶχεν ὄφρων κεφαλὰς. μέλλων οὖν ἐπὶ τοῦτον ἀπιέναι ἦλθε πρὸς Εὐμόλπον εἰς Ἐλευσίνα, βουλόμενος μνηθῆναι [ἦν δὲ οὐκ ἐξὸν ξένοις τότε μυεῖσθαι, ἐπειδήπερ θετὸς¹ Πυλίου παῖς γεγόμενος ἐμυεῖτο]. μὴ δυνάμενος δὲ ἰδεῖν τὰ μυστήρια ἐπείπερ οὐκ ἦν ἡγνισμένος τὸν Κενταύρων² φόνον, ἡγνισθεὶς ὑπὸ Εὐμόλπου τότε ἐμυήθη. καὶ παραγενόμενος ἐπὶ Ταίναρον τῆς Λακωνικῆς, οὗ

¹ θετὸς R: θέστιος A.

² κενταύρων E, Scholiast on Homer, *Il.* viii. 368: κενταύρου A.

¹ As to Hercules and Cerberus, see Homer, *Il.* viii. 366 *sqq.*, *Od.* xi. 623 *sqq.*; Bacchylides, *Epinic.* v. 56 *sqq.*; Euripides, *Hercules furens*, 23 *sqq.*, 1277 *sqq.*; Diodorus Siculus, iv. 25. 1, iv. 26. 1; Pausanias, ii. 31. 6, ii. 35. 10, iii. 18. 13, iii. 25. 5 *sq.*, v. 26. 7, ix. 34. 5; J. Tzetzes, *Chiliades*, ii. 388-405 (who seems to follow Apollodorus); Scholiast on Homer, *Il.* viii. 368; Ovid, *Metamorph.* vii. 410 *sqq.*; Hyginus, *Fab.* 31; Seneca, *Agamemnon*, 859 *sqq.*, *Hercules furens*, 50 *sqq.*; *Scriptores rerum mythicarum Latini*, ed. G. H. Bode, vol. i. p. 20 (First Vatican Mythographer, 57). Ancient writers differ as to the number of Cerberus's heads. Hesiod assigned him fifty (*Theog.* 311 *sq.*); Pindar raised the number to a hundred (Scholiast on Homer, *Il.* viii. 368), a liberal estimate which was accepted by Tzetzes in one place (*Schol. on Lycophron*, 699) and by Horace in another (*Odes*, ii. 13. 34). Others reduced the number to three. See Sophocles, *Trachinias*, 1098; Euripides, *Hercules furens*, 24 and 1277; Pausanias, iii. 25. 6; Horace, *Odes*, ii. 19. 29 *sqq.*, iii. 11. 17 *sqq.*; Virgil, *Georg.* iv. 483, *Aen.* vi. 417 *sqq.*; Ovid, *Metamorph.* iv. 451 *sq.*; Hyginus, *Fab.* 151; Seneca, *Agamemnon*, 62, *Hercules furens*, 783 *sq.* Apollodorus apparently seeks to reconcile

them, bestowed them on Hercules, from whom Athena got them and conveyed them back again; for it was not lawful that they should be laid down anywhere.

A twelfth labour imposed on Hercules was to bring Cerberus from Hades.¹ Now this Cerberus had three heads of dogs, the tail of a dragon, and on his back the heads of all sorts of snakes. When Hercules was about to depart to fetch him, he went to Eumolpus at Eleusis, wishing to be initiated. However it was not then lawful for foreigners to be initiated: since he proposed to be initiated as the adoptive son of Pylius. But not being able to see the mysteries because he had not been cleansed of the slaughter of the centaurs, he was cleansed by Eumolpus and then initiated.² And having come to Taenarum in Laconia,

these contradictions, and he is followed as usual by Tzetzes (*Chiliades*, ii. 390 *sqq.*), who, however, at the same time speaks of Cerberus as fifty-headed. The whole of the present passage of Apollodorus, from the description of Cerberus down to Hercules's slaughter of one of the kine of Hades, is quoted, with a few small variations, by a Scholiast on Homer, *Il.* viii. 368. See Dindorf's edition of the Scholia, vol. i. p. 287. The quotation is omitted by Bekker in his edition of the Scholia (p. 233).

² As to the initiation of Hercules at Eleusis, compare Diodorus Siculus, iv. 25. 1; J. Tzetzes, *Chiliades*, ii. 394. According to Diodorus, the rites were performed on this occasion by Musaeus, son of Orpheus. Elsewhere (iv. 14. 3) the same writer says that Demeter instituted the lesser Eleusinian mysteries in honour of Hercules for the purpose of purifying him after his slaughter of the centaurs. The statement that Pylius acted as adoptive father to Hercules at his initiation is repeated by Plutarch (*Theseus*, 33), who mentions that before Castor and Pollux were initiated at Athens they were in like manner adopted by Aphidnus. Herodotus says (viii. 65) that any Greek who pleased might be initiated at Eleusis. The initiation of Hercules is represented in ancient reliefs. See A. B. Cook, *Zeus*, i. 425 *sqq.*

τῆς "Αιδου ¹ καταβάσεως τὸ στόμιόν ἐστι, διὰ τούτου κατήει.² ὅπηνίκα δὲ εἶδον αὐτὸν αἱ ψυχαί, χωρὶς Μελεάγρου καὶ Μεδούσης τῆς Γοργόνης ἔφυγον. ἐπὶ δὲ τὴν Γοργόνα τὸ ξίφος ὥς ζῶσαν ἔλκει, καὶ παρὰ Ἑρμοῦ μαυθάνει ὅτι κενὸν εἶδωλόν ἐστι. πλησίον δὲ τῶν "Αιδου πυλῶν γενόμενος Θησέα εὗρε καὶ Πειρίθουν τὸν Περσεφόνης μνηστευόμενον γάμον καὶ διὰ τοῦτο δεθέντα. θεασάμενοι δὲ Ἑρακλέα τὰς χεῖρας ὥρεγον ὥς ἀναστησόμενοι διὰ τῆς ἐκείνου βίας. ὁ δὲ Θησέα μὲν λαβόμενος τῆς χειρὸς ἤγειρε, Πειρίθουν δὲ ἀναστήσαι βουλόμενος τῆς γῆς

¹ τῆς "Αιδου καταβάσεως EA, Scholiast on Homer, *Il.* viii. 368 : τῆς εἰς "Αιδου καταβάσεως Heyne (conjecture), Westermann, Hercher, Wagner.

² κατήει Scholiast on Homer, viii. 368, Heyne, Westermann, Muller, Bekker, Hercher : ἀπήει A : ἐπήει E, Wagner.

¹ Compare Euripides, *Hercules furens*, 23 *sqq.*; Pausanias, xxv. 5; Seneca, *Hercules furens*, 807 *sqq.* Sophocles seems to have written a Satyric drama on the descent of Hercules into the infernal regions at Taenarum. See *The Fragments of Sophocles*, ed. A. C. Pearson, vol. i. pp. 167 *sq.* According to another account, Hercules descended, not at Taenarum but at the Acherusian Chersonese, near Heraclea Pontica on the Black Sea. The marks of the descent were there pointed out to a great depth. See Xenophon, *Anabasis*, vi. 2. 2.

² So Bacchylides (*Epinic.* v. 71 *sqq.*) represents Hercules in Hades drawing his bow against the ghost of Meleager in shining armour, who reminds the hero that there is nothing to fear from the souls of the dead; so, too, Virgil (*Aen.* vi. 290 *sqq.*) describes Aeneas in Hades drawing his sword on the Gorgons and Harpies, till the Sibyl tells him that they are mere flitting empty shades. Apollodorus more correctly speaks of the ghost of only one Gorgon (Medusa), because of the three Gorgons she alone was mortal. See Apollodorus, ii. 4. 2. Compare Homer, *Od.* xi. 634 *sq.*

³ On Theseus and Pirithous in hell, see Apollodorus,



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL

MEMBERSHIP

797,885 Books!

All you can read

for only

\$8.99/month

Continue

*Fair usage policy applies



κινουμένης ἀφῆκεν. ἀπεκύλισε δὲ καὶ τὸν Ἄσκα-
λάφου πέτρον. βουλόμενος δὲ αἶμα ταῖς ψυχαῖς
παρασχέσθαι, μίαν τῶν Ἰδίου βοῶν ἀπέσφαξεν.
ὁ δὲ νέμων αὐτὰς Μενόιτης ὁ Κευθωνύμου¹ προ-
καλεσάμενος² εἰς πάλιν Ἡρακλέα, ληφθεὶς
μέσος³ καὶ τὰς πλευρὰς κατεαγεῖς⁴ ὑπὸ Περσε-
φόνης παρητήθη. αἰτοῦντος δὲ αὐτοῦ Πλούτωνα
τὸν Κέρβερον, ἐπέταξεν ὁ Πλούτων ἄγειν χωρὶς
ῶν εἶχεν ὅπλων κρατοῦντα. ὁ δὲ εὐρὼν αὐτὸν
ἐπὶ ταῖς πύλαις τοῦ Ἀχέροντος, τῷ τε θώρακι
συμπεφραγμένος καὶ τῇ λεοντῇ συσκευασθεὶς,
περιβαλὼν τῇ κεφαλῇ τὰς χεῖρας οὐκ ἀνῆκε⁵
κρατῶν καὶ ἄγχων τὸ θηρίον, ἕως ἔπεισε, καίπερ
δακνόμενος ὑπὸ τοῦ κατὰ τὴν οὐρὰν δράκοντος.
συλλαβὼν οὖν αὐτὸν ἤκε διὰ Τροιζήνης ποιησά-
μενος τὴν ἀνάβασιν. Ἄσκάλαφον μὲν οὖν
Δημήτηρ ἐποίησεν ὦτον,⁶ Ἡρακλῆς δὲ Εὐρυσθεὶ
δείξας τὸν Κέρβερον πάλιν ἐκόμισεν εἰς Ἰδίου.

VI. Μετὰ δὲ τοὺς ἄθλους Ἡρακλῆς ἀφικόμενος
εἰς Θήβας Μεγάραν μὲν ἔδωκεν Ἰολάῳ, αὐτὸς δὲ
γῆμαι θέλων ἐπυνθάνετο Εὐρυτον Οἰχαλίας
δυνάστην ἄθλον προτεθεικέναι⁷ τὸν Ἰόλης τῆς
θυγατρὸς γάμον τῷ νικήσαντι τοξικῇ⁸ αὐτόν τε

¹ Κευθωνύμου Tzetzes, *Chiliades*, ii. 397, Aegius: κυθωνύμου E. ² προκαλεσάμενος Faber: προσκαλεσάμενος EA.

³ μέσος Faber: μέσον EA. ⁴ κατεαγεῖς E: κατεάξας A.

⁵ οὐκ ἀνῆκε . . . δράκοντος E: οὐκ ἀνῆκε, καίπερ δακνόμενος ὑπὸ τοῦ κατὰ τὴν οὐρὰν δράκοντος, κρατῶν ἐκ τοῦ τραχήλου καὶ ἄγχων τὸ θηρίον ἔπεισε A. ⁶ ὦτον Aegius: ὄνον EA.

⁷ προτεθεικέναι E: προτεθῆναι RR^aB: προτεθεῖναι C.

⁸ τοξικῇ E: τοξικὴν A.

¹ See Apollodorus, i. 5. 3.

² Compare J. Tzetzes, *Chiliades*, ii. 396 sqq., who calls the herdsman Menoetius.

Pirithous, the earth quaked and he let go. And he rolled away also the stone of Ascalaphus.¹ And wishing to provide the souls with blood, he slaughtered one of the kine of Hades. But Menoetes, son of Ceuthonymus, who tended the kine, challenged Hercules to wrestle, and, being seized round the middle, had his ribs broken;² howbeit, he was let off at the request of Persephone. When Hercules asked Pluto for Cerberus, Pluto ordered him to take the animal provided he mastered him without the use of the weapons which he carried. Hercules found him at the gates of Acheron, and, cased in his cuirass and covered by the lion's skin, he flung his arms round the head of the brute, and though the dragon in its tail bit him, he never relaxed his grip and pressure till it yielded.³ So he carried it off and ascended through Troezen.⁴ But Demeter turned Ascalaphus into a short-eared owl,⁵ and Hercules, after showing Cerberus to Eurystheus, carried him back to Hades.

VI. After his labours Hercules went to Thebes and gave Megara to Iolaus,⁶ and, wishing himself to wed, he ascertained that Eurytus, prince of Oechalia, had proposed the hand of his daughter Iole as a prize to him who should vanquish himself and his

³ Literally, "till he persuaded (it)."

⁴ Compare Pausanias, ii. 31. 2. According to others, the ascent of Hercules with Cerberus took place at Hermione (Pausanias, ii. 35. 10) or on Mount Laphystius in Boeotia (Pausanias, ix. 34. 5).

⁵ Compare Ovid, *Metamorph.* v. 538 *sqq.* As to the short-eared owl (*ὤτος*), see D'Arcy Wentworth Thompson, *Glossary of Greek Birds*, pp. 200 *sq.*

⁶ With this and what follows down to the adventure with Syleus, compare Diodorus Siculus, iv. 31 (who seems to be following the same authority as Apollodorus); J. Tzetzes, *Chiliades*, ii. 412-435.

καὶ τοὺς παῖδας αὐτῷ ὑπάρχοντας. ἀφικόμενος οὖν εἰς Οἰχαλίαν καὶ τῇ τοξικῇ κρείττων αὐτῶν γενόμενος οὐκ ἔτυχε τοῦ γάμου, Ἰφίτου μὲν τοῦ πρεσβυτέρου τῶν παίδων λέγοντος διδόναι τῷ Ἡρακλεῖ τὴν Ἰόλην, Εὐρύτου δὲ καὶ τῶν λοιπῶν ἀπαγορευόντων καὶ δεδοικέναι λεγόντων μὴ τεκνοποιησάμενος τὰ γεννηθησόμενα¹ πάλιν² ἀποκτείνῃ. μετ', οὐ πολὺ δὲ κλαπείσων ἐξ Εὐβοίας ὑπὸ Αὐτολύκου βοῶν, Εὐρυτος μὲν ἐνόμιζεν ὑφ' Ἡρακλέους γεγονέναι τοῦτο, Ἰφίτος δὲ ἀπιστῶν ἀφικνεῖται πρὸς Ἡρακλέα, καὶ συντυχῶν ἤκοντι ἐκ Φερῶν² αὐτῷ, σεσωκότι τὴν ἀποθανοῦσαν Ἀλκηστιν Ἀδμήτῳ, παρακαλεῖ συζητῆσαι τὰς βόας. Ἡρακλῆς δὲ ὑπισχνεῖται καὶ ξενίζει μὲν αὐτόν, μανεῖς δὲ αὐθις ἀπὸ τῶν Τιρυνθίων ἔρριψεν αὐτὸν τειχῶν. καθαρθῆναι δὲ θέλων τὸν φόνον ἀφικνεῖται πρὸς Νηλέα· Πυλίων ἦν οὗτος δυνάστης. ἀπωσαμένου δὲ Νηλέως αὐτὸν διὰ τὴν πρὸς Εὐρυτον φιλίαν, εἰς Ἀμύκλας παραγενόμενος ὑπὸ Δηιφόβου τοῦ Ἰππολύτου καθαίρεται. κατασχεθεὶς δὲ δεινῇ νόσῳ διὰ τὸν Ἰφίτου φόνον, εἰς Δελφοὺς παραγενόμενος ἀπαλ-

¹ γεννηθησόμενα E : γενησόμενα R : γεννησόμενα A.

² Φερῶν R : φορῶν A.

¹ Compare Scholiast on Homer, *Il.* v. 392 ; Sophocles, *Trachiniae*, 260 *sqq.*, with the Scholiast on 266 ; Scholiast on Euripides, *Hippolytus*, 545.

² As he had killed the children he had by Megara. See Apollodorus, ii. 4. 12.

³ The story is told somewhat differently by Homer (*Od.* xxi. 23-30). According to him, Iphitus had lost twelve mares (not oxen) and came in search of them to Hercules, who murdered him in his house and kept the mares. A



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

HISTORY

Tens of thousands of important historical sources, many previously unobtainable, are now available for the first time with a Forgotten Books Full Membership.

Unlimited Access
\$8.99/month

Continue

*Fair usage policy applies



λαγὴν ἐπυνθάνετο τῆς νόσου. μὴ χρησμοδούσης
 δὲ αὐτῷ τῆς Πυθίας τὸν τε ναὸν συλᾶν ἤθελε, καὶ
 τὸν τρίποδα βαστάσας κατασκευάζειν¹ μαντεῖον
 ἴδιον. μαχομένου δὲ αὐτῷ Ἀπόλλωνος, ὁ Ζεὺς
 ἴησι μέσον αὐτῶν κεραυνόν. καὶ τοῦτον διαλυ-
 θέντων τὸν τρόπον, λαμβάνει χρησμὸν Ἡρακλῆς,
 ὃς ἔλεγεν ἀπαλλαγὴν αὐτῷ τῆς νόσου ἔσεσθαι
 πραθέντι καὶ τρία ἔτη λατρεύσαντι καὶ δόντι
 3 ποινὴν τοῦ φόνου τὴν τιμὴν Εὐρύτῳ. τοῦ δὲ
 χρησμοῦ δοθέντος Ἑρμῆς Ἡρακλέα πιπράσκει·
 καὶ αὐτὸν ὠνεῖται Ὀμφάλη Ἰαρδάνου,² βασι-
 λεύουσα Λυδῶν, ἣ τὴν ἡγεμονίαν τελευτῶν ὁ
 γῆμας Τμῶλος κατέλιπε. τὴν μὲν οὖν τιμὴν
 κομισθεῖσαν Εὐρυτος οὐ προσεδέξατο, Ἡρακλῆς
 δὲ Ὀμφάλη δουλεύων τοὺς μὲν περὶ τὴν Ἐφεσον
 Κέρκωπας συλλαβὼν ἔδησε, Συλέα δὲ ἐν

¹ κατασκευάζειν E: κατασκευάζει A.

² ἰαρδάνου R (second hand), Tzetzes, *Chiliades*, ii. 430: ἰορδάνου EA. The MSS. of Pausanias similarly vary between the forms ἰαρδάνου and ἰορδάνου as the name of a river in Elis. See Pausanias vi. 21. 6, with the critical notes of Schubart and Walz, of Hitzig and Blümner.

¹ As to the attempt of Hercules to carry off the tripod, see Plutarch, *De EI apud Delphos*, 6; *id. De sera numinis vindicta*, 12 (who says that Hercules carried it off to Pheneus); Pausanias, iii. 21. 8, viii. 37. 1, x. 13. 7 sq.; Scholiast on Pindar, *Olymp.* ix. 29 (43); Cicero, *De natura deorum*, iii. 16. 42; Hyginus, *Fab.* 32; Servius, on Virgil, *Aen.* viii. 300. The subject was often represented in ancient art; for example, it was sculptured in the gable of the Treasury of the Siphnians at Delphi; the principal pieces of the sculpture were discovered by the French in their excavation of the sanctuary. See É. Bourguet, *Les ruines de Delphes* (Paris, 1914), pp. 76 sqq., and my commentary on Pausanias, vol. v. pp. 274 sq.

² As to Hercules and Omphale, see Sophocles, *Trachiniae*, 247 sqq.; Diodorus Siculus, iv. 31. 5-8; Lucian, *Dialog.*

how he might be rid of the disease. As the Pythian priestess answered him not by oracles, he was fain to plunder the temple, and, carrying off the tripod, to institute an oracle of his own. But Apollo fought him,¹ and Zeus threw a thunderbolt between them. When they had thus been parted, Hercules received an oracle, which declared that the remedy for his disease was for him to be sold, and to serve for three years, and to pay compensation for the murder to Eurytus. After the delivery of the oracle, Hermes sold Hercules, and he was bought by Omphale,² daughter of Iardanes, queen of Lydia, to whom at his death her husband Tmolus had bequeathed the government. Eurytus did not accept the compensation when it was presented to him, but Hercules served Omphale as a slave, and in the course of his servitude he seized and bound the Cercopes at Ephesus ;³ and as for Syleus in Aulis, who compelled

deorum. xiii. 2; Plutarch, *Quaestiones Graecae*, 45; J. Tzetzes, *Chiliades*, ii. 425 sqq.; Scholiast on Homer, *Od.* xxi. 22; Joannes Lydus, *De magistratibus*, iii. 64; Ovid, *Heroides*, ix. 55 sqq.; Hyginus, *Fab.* 32; Seneca, *Hercules Oetaeus*, 371 sqq.; Statius, *Theb.* x. 646-649. According to Pherecydes, cited by the Scholiast on Homer (*l.c.*), Hermes sold Hercules to Omphale for three talents. The sum obtained by his sale was to be paid as compensation to the sons of the murdered Iphitus, according to Diodorus (*l.c.*). The period of his servitude, according to Sophocles (*Trachiniae*, 252 sq.), was only one year; but Herodorus, cited by the Scholiast on Sophocles (*Trach.* 253), says that it was three years, which agrees with the statement of Apollodorus.

³ As to the Cercopes, see Diodorus Siculus, iv. 31. 7; Nonnus, in *Mythographi Graeci*, ed. A. Westermann, *Appendix Narrationum*, 39, p. 375; J. Tzetzes, *Chiliades*, ii. 431, v. 73 sqq.; Zenobius, *Cent.* v. 10; Apostolius, *Cent.* xi. 19. These malefactors were two in number. Hercules is said to have carried them hanging with their heads downward from

Αὐλίδι¹ τοὺς παριόντας ξένους σκάπτειν ἀναγκάζοντα, σὺν ταῖς ῥίζαις τὰς ἀμπέλους καύσας² μετὰ τῆς θυγατρὸς Ξενοδόκης³ ἀπέκτεινε. καὶ προσσχὼν νήσῳ Δολίχῃ, τὸ Ἰκάρου σῶμα ἰδὼν τοῖς αἰγιαλοῖς προσφερόμενον ἔθαψε, καὶ τὴν νῆσον ἀντὶ Δολίχης Ἰκαρίαν ἐκάλεσεν. ἀντὶ τούτου Δαίδαλος ἐν Πίσῃ εἰκόνα παραπλησίαν κατεσκεύασεν Ἡρακλεῖ· ἣν νυκτὸς ἀγνοήσας Ἡρακλῆς λίθῳ βαλὼν ὥς ἔμπνουν ἔπληξε· καθ' ὃν δὲ χρόνον ἐλάτρευε παρ' Ὀμφάλῃ, λέγεται τὸν ἐπὶ Κόλχους πλοῦν γενέσθαι καὶ τὴν τοῦ Καλυδωνίου κάπρου

ἐν Αὐλίδι EA, Müller, Bekker, Wagner: ἐν Λυδίᾳ Pierson, Westermann: τὸν Λύδιον Gale: ἐν αὐλῶνι or ἐν ἀμπελῶνι Heyne (conjecture): ἐν Φύλλιδι Hercher. But Heyne's conjecture ἐν ἀμπελῶνι may be right; for a place Aulis in Lydia is otherwise unknown, and the mention of the vineyards seems essential to the sense. Compare Diodorus Siculus, iv. 31. 7, Συλέα δὲ τοὺς παριόντας ξένους συναρπάζοντα καὶ τοὺς ἀμπελῶνας σκάπτειν ἀναγκάζοντα; J. Tzetzes, *Chiliades*, ii. 432 sq., Συλέα καὶ τὸν Λύδιον, βιάζοντας τοὺς ξένους || τοὺς ἀμπελῶνας αὐτῶν σκάπτειν δουλείας τρόπῳ. Tzetzes appears to have made two men out of Syleus the Lydian: his version favours Gale's conjecture in the present passage of Apollodorus. The passage should perhaps be rewritten as follows: Συλέα δὲ τὸν Λύδιον τοὺς παριόντας ξένους <τοὺς ἀμπελῶνας> σκάπτειν ἀναγκάζοντα, σὺν ταῖς ῥίζαις τὰς ἀμπέλους ἀνασπάσας κτλ. See the next note.

² καύσας E: σκάψας A: σπάσας Meineke. We should perhaps read ἀνασπάσας, comparing Tzetzes, *Chiliades*, ii. 435, καὶ προθελύμνους ἀνασπᾶ καὶ τούτου τὰς ἀμπέλους. The uprooted vines are shown at the feet of Hercules and Syleus in a vase-painting. See W. H. Roscher, *Lexikon d. griech. u. röm. Myth.* iii. 1622.

³ Ξενοδόκης EC: Ξενοδίκης R^aB, Tzetzes, *Chiliades*, ii. 434.

a pole. They are so represented in Greek art. See W. H. Roscher, *Lexikon der griech. und röm. Mythologie*, ii. 1166 sqq. The name Cercopes seems to mean "tailed men," (from κέρκος, "tail"). One story concerning them was that they were



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL

MEMBERSHIP

797,885 Books!

All you can read

for only

\$8.99/month

Continue

*Fair usage policy applies



θήραν, καὶ Θησέα παραγενόμενον ἐκ Τροιζῆνος τὸν Ἴσθμὸν καθᾶραι.

4 Μετὰ δὲ τὴν λατρείαν ἀπαλλαγεὶς τῆς νόσου ἐπὶ Ἴλιον ἔπλει πεντηκοντόροις ὀκτωκαίδεκα, συναθροίσας στρατὸν ἀνδρῶν ἀρίστων ἐκουσίως θελόντων στρατεύεσθαι. καταπλεύσας δὲ εἰς Ἴλιον τὴν μὲν τῶν νεῶν φυλακὴν Ὀικλεῖ κατέλιπεν, αὐτὸς δὲ μετὰ τῶν ἄλλων ἀριστέων ὥρμα ἐπὶ τὴν πόλιν. παραγενόμενος δὲ ἐπὶ τὰς ναῦς σὺν τῷ πλήθει Λαομέδων Ὀικλέα μὲν ἀπέκτεινε μαχόμενον, ἀπελασθεὶς¹ δὲ ὑπὸ τῶν μετὰ Ἡρακλέους ἐπολιορκεῖτο. τῆς δὲ πολιορκίας ἐνεστώσης ῥήξας τὸ τεῖχος Τελαμῶν πρῶτος εἰσῆλθεν εἰς τὴν πόλιν, καὶ μετὰ τοῦτον Ἡρακλῆς. ὥς δὲ ἐθέασατο Τελαμῶνα πρῶτον εἰσεληλυθότα, σπασάμενος τὸ ξίφος ἐπ' αὐτὸν ὥρμα,² μηδένα θέλων ἑαυτοῦ κρείττονα νομίζεσθαι. συνιδὼν δὲ τοῦτο Τελαμῶν λίθους πλησίον κειμένους συνήθροιζε, τοῦ δὲ ἐρομένου τί πράττοι βωμὸν εἶπεν Ἡρακλέους κατασκευάζειν καλλινίκου. ὁ δὲ ἐπαινέσας, ὥς εἶλε τὴν πόλιν, κατατοξεύσας Λαομέδοντα καὶ τοὺς παῖδας αὐτοῦ χωρὶς Ποδάρκου, Τελαμῶνι ἀριστεῖον Ἡσιόνην τὴν Λαομέδοντος θυγατέρα

¹ ἀπελασθεὶς A : ἀπελαθεὶς R^a, Heyne, Westermann, Müller, Bekker, Hercher, Wagner. On the form of the aorist ἐλασθεὶς, see Veitch, *Greek Verbs* (Oxford, 1879), p. 240.

² ὥρμα E : ῥῆι A, Wagner.

¹ As to the siege and capture of Troy by Hercules, see Homer, *Il.* v. 640-643, 648-651; Pindar, *Isthm.* vi. 26 (38) sqq.; Diodorus Siculus, iv. 32; J. Tzetzes, *Chiliades*, ii. 443 sq.; *id.* *Schol. on Lycophron*, 34; Ovid, *Metamorph.* xi. 213-217, xiii. 22 sq.; Hyginus, *Fab.* 89. The account given by Diodorus agrees so closely in matter, though not in words,

boar took place, and that Theseus on his way from Troezen cleared the Isthmus of malefactors.

After his servitude, being rid of his disease he mustered an army of noble volunteers and sailed for Ilium with eighteen ships of fifty oars each.¹ And having come to port at Ilium, he left the guard of the ships to Oicles² and himself with the rest of the champions set out to attack the city. Howbeit Laomedon marched against the ships with the multitude and slew Oicles in battle, but being repulsed by the troops of Hercules, he was besieged. The siege once laid, Telamon was the first to breach the wall and enter the city, and after him Hercules. But when he saw that Telamon had entered it first, he drew his sword and rushed at him, loath that anybody should be reputed a better man than himself. Perceiving that, Telamon collected stones that lay to hand, and when Hercules asked him what he did, he said he was building an altar to Hercules the Glorious Victor.³ Hercules thanked him, and when he had taken the city and shot down Laomedon and his sons, except Podarces, he assigned Laomedon's daughter Hesione

with that of Apollodorus that both authors probably drew on the same source. Homer, with whom Tzetzes agrees, says that Hercules went to Troy with only six ships. Diodorus notices the Homeric statement, but mentions that according to some the fleet of Hercules numbered "eighteen long ships."

² As to Oicles at Troy, compare Diodorus Siculus, iv. 32. 3; Pausanias, viii. 36. 6, who says that his tomb was shown near Megalopolis in Arcadia. Sophocles seems to have written a play called *Oicles*, though there is some doubt as to the spelling of the name. See *The Fragments of Sophocles*, ed. A. C. Pearson, vol. ii. p. 119.

³ This incident is recorded also by Tzetzes (*Schol. on Lycophron*, 469); but according to him the title which Telamon applied to Hercules at the altar was Averter of Ills (*Alexikakos*), not Glorious Victor (*Kallinikos*).

δίδωσι, καὶ ταύτῃ συγχωρεῖ τῶν αἰχμαλώτων ὃν ἤθελεν ἄγεσθαι. τῆς δὲ αἵρουμένης τὸν ἀδελφὸν Ποδάρκην, ἔφη δεῖν πρῶτον αὐτὸν δοῦλον γενέσθαι, καὶ τότε τί ποτε δοῦσαν ἂντ' αὐτοῦ¹ λαβεῖν αὐτόν. ἡ δὲ πιπρασκομένου τὴν καλύπτραν ἀφελομένη τῆς κεφαλῆς ἂντέδωκεν· ὅθεν Ποδάρκης Πρίαμος ἐκλήθη.

VII. Πλέοντος δὲ ἀπὸ Τροίας Ἡρακλέους Ἡρα χαλεποὺς ἔπεμψε² χειμῶνας· ἐφ' οἷς ἀγανακτήσας Ζεὺς ἐκρέμασεν αὐτὴν ἐξ' Ὀλύμπου. προσέπλει δὲ Ἡρακλῆς τῇ Κῶ· καὶ νομίσαντες αὐτὸν οἱ Κῶοι ληστρικὸν ἄγειν στόλον, βάλλοντες λίθοις προσπλεῖν ἐκώλυνον. ὁ δὲ βιασάμενος αὐτὴν νυκτὸς³ εἶλε, καὶ τὸν βασιλέα Εὐρύπυλον, Ἀστυπαλαίας παῖδα καὶ Ποσειδῶνος, ἔκτεινεν. ἐτρώθη δὲ κατὰ τὴν μάχην Ἡρακλῆς ὑπὸ Χαλκώδοντος, καὶ Διὸς ἐξαρπάσαντος αὐτὸν οὐδὲν ἔπαθε. πορθήσας δὲ Κῶ ἦκε δι' Ἀθηνᾶς⁴ εἰς Φλέγραν, καὶ μετὰ θεῶν κατεπολέμησε Γίγαντας.

¹ δοῦσαν ἂντ' αὐτοῦ E: δοῦσ' ἂντ' αὐτῶν A.

² ἔπεμψε EA: ἐπέπεμψε conjectured by Heyne, who rightly observed that ἐπιπέμπειν is the usual word in this connexion. Compare i. 9. 24, *Epitome*, iii. 4, vi. 5.

³ αὐτὴν νυκτὸς Wagner: τὴν νύκτα A.

⁴ Ἀθηνᾶς Gale, Heyne (comparing i. 6. 1): Ἀθηνᾶν Westermann, Müller, Bekker, Hercher, Wagner, apparently following the MSS.

¹ Compare Sophocles, *Ajax*, 1299–1303; Scholiast on Homer, *Il.* viii. 284; Ovid, *Metamorph.* xi. 216 sq.; Hyginus, *Fab.* 89.

² This derivation of the name Priam from the verb *priamai*, “to buy,” is repeated, somewhat more clearly, by Tzetzes,



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

HISTORY

Tens of thousands of important historical sources, many previously unobtainable, are now available for the first time with a Forgotten Books Full Membership.

Unlimited Access
\$8.99/month

Continue

*Fair usage policy applies



2 Μετ' οὐ πολὺ δὲ ἐπ' Αὐγείαν ἐστρατεύετο, συναθροίσας Ἀρκαδικὸν στρατὸν καὶ παραλαβὼν ἐθελοντάς τῶν¹ ἀπὸ τῆς Ἑλλάδος ἀριστέων. Αὐγείας δὲ τὸν ἀφ' Ἡρακλέους πόλεμον ἀκούων κατέστησεν Ἡλείων στρατηγούς Εὐρυτον καὶ Κτέατον συμφυεῖς, οἱ δυνάμει τοὺς τότε ἀνθρώπους ὑπερέβαλλον, παῖδες δὲ ἦσαν Μολιόνης καὶ Ακτορος, ἐλέγοντο δὲ Ποσειδῶνος. Ἄκτωρ δὲ ἀδελφὸς ἦν Αὐγείου. συνέβη δὲ Ἡρακλεῖ κατὰ τὴν στρατείαν νοσῆσαι· διὰ τοῦτο καὶ σπονδὰς πρὸς τοὺς Μολιονίδας ὁ οἱ δὲ ὕστερον ἐπιγνόντες αὐτὸν νοσοῦντα, ἔπειτα ἔπειτα θένται τῷ στρατεύματι καὶ κτείνουσι πολλούς. τότε μὲν οὖν² ἀνεχώρησεν Ἡρακλῆς· αὖθις δὲ τῆς τρίτης ἰσθμιάδος τελουμένης, Ἡλείων τοὺς Μολιονίδας πεμψάντων συνθύτας, ἐν Κλεωναῖς ἐνεδρεύσας τούτους Ἡρακλῆς ἀπέκτεινε καὶ στρατευσάμενος ἐπὶ τὴν Ἥλιν εἶλε τὴν πόλιν. καὶ κτείνας μετὰ τῶν παίδων Αὐγείαν κατήγαγε Φυλέα, καὶ τούτῳ τὴν βασιλείαν ἔδωκεν. ἔθηκε δὲ καὶ τὸν Ὀλυμ-

¹ τῶν ἀστῶν A, Westermann, Müller. ἀστῶν is rightly omitted by Bekker, Hercher, and Wagner, following Heyne.

² οὖν E: οὐκ A.

¹ For the expedition of Hercules against Augeas, see Diodorus Siculus, iv. 33. 1; Pausanias, v. i. 10 sq., v. 2. 1, vi. 20. 16; Scholiast on Pindar, *Olymp.* x. 31 (40).

² As to Eurytus and Cteatus, who were called Actoriones after their father Actor, and Moliones or Molionides, after their mother Molione, see Homer, *Il.* ii. 621, xi. 709 sq., 751 sqq., xxiii. 638; Pausanias, v. 1. 10 sq., v. 2. 1 sq. and 5. According to some, they had two bodies joined in one (Scholiast on Homer, *Il.* xxiii. 638, 639). According to others, they had each two heads, four hands, and four feet but only one body (Scholiast on Homer, *Il.* xi. 709). Compare Eustathius, on Homer, *Il.* xi. 749, p. 882. The poet Ibycus spoke

Not long afterwards he collected an Arcadian army, and being joined by volunteers from the first men in Greece he marched against Augeas.¹ But Augeas, hearing of the war that Hercules was levying, appointed Eurytus and Cteatus² generals of the Eleans. They were two men joined in one, who surpassed all of that generation in strength and were sons of Actor by Molione, though their father was said to be Poseidon; now Actor was a brother of Augeas. But it came to pass that on the expedition Hercules fell sick; hence he concluded a truce with the Molionides. But afterwards, being apprized of his illness, they attacked the army and slew many. On that occasion, therefore, Hercules beat a retreat; but afterwards at the celebration of the third Isthmian festival, when the Eleans sent the Molionides to take part in the sacrifices, Hercules waylaid and killed them at Cleonae,³ and marching on Elis took the city. And having killed Augeas and his sons, he restored Phyleus and bestowed on him the kingdom.⁴ He also celebrated the Olympian games⁵ and

of them as twins, born of a silver egg and “with equal heads in one body” (*ἰσοκεφάλους ἐνιγυίους*). See Athenaeus, ii. 50, pp. 57 *sq.* Their story was told by Pherecydes (Scholiast on Homer, *Il.* xi. 709), whom Apollodorus may have followed in the present passage.

³ Compare Pindar, *Olymp.* x. 26 (32) *sqq.*; Diodorus Siculus, iv. 33. 3; Pausanias, ii. 15. 1, v. 2. 1.

⁴ Compare Pindar, *Olymp.* x. 34 (43) *sqq.*; Diodorus Siculus, iv. 33. 4; Pausanias, v. 3. 1; Scholiast on Homer, *Il.* xi. 700.

⁵ Hercules is said to have marked out the sacred precinct at Olympia, instituted the quadriennial Olympic festival, and celebrated the Olympic games for the first time. See Pindar, *Olymp.* iii. 3 *sq.*, vi. 67 *sqq.*, x. 43 (51) *sqq.*; Diodorus Siculus, iv. 14. 1 *sq.*, v. 64. 6; Pausanias, v. 7. 9, v. 8. 1 and 3 *sq.*; Tzetzes, *Schol. on Lycophron*, 41; Scholiast on Homer, *Il.* xi. 700; Hyginus, *Fab.* 273.

πιακὸν ἀγῶνα, Πέλοπός τε βωμὸν ἰδρύσατο, καὶ θεῶν δώδεκα βωμοὺς ἐξ¹ ἐδείματο.

3 Μετὰ δὲ τὴν τῆς Ἥλιδος ἄλωσιν ἐστράτευσεν ἐπὶ Πύλον, καὶ τὴν πόλιν ἐλὼν Περικλύμενον κτείνει τὸν ἀλκιμώτατον τῶν Νηλέως παίδων, ὃς μεταβάλλων τὰς μορφὰς ἐμάχετο. τὸν δὲ Νηλέα καὶ τοὺς παῖδας² αὐτοῦ χωρὶς Νέστορος ἀπέκτεινεν· οὗτος δὲ² νέος ὢν παρὰ Γερηνίοις ἐτρέφετο. κατὰ δὲ τὴν μάχην καὶ Ἄϊδην ἔτρωσε Πυλίοις βοηθοῦντα.

Ἐλὼν δὲ τὴν Πύλον ἐστράτευεν ἐπὶ Λακεδαίμονα, μετελθεῖν τοὺς Ἰπποκόωντος παῖδας θέλων· ὠργίζετο μὲν γὰρ αὐτοῖς καὶ διότι Νηλεῖ συνεμάχησαν, μᾶλλον δὲ ὠργίσθη ὅτι τὸν Λικυμνίου παῖδα ἀπέκτειναν. θεωμένου γὰρ αὐτοῦ τὰ Ἰπποκόωντος βασίλεια, ἐκδραμὼν κύων τῶν Μολοττικῶν³ ἐπ' αὐτὸν ἐφέρετο· ὁ δὲ βαλὼν λίθον ἐπέτυχε τοῦ κυνός, ἐκτροχάσαντες δὲ οἱ

¹ ἐξ Heyne (conjecture), Bekker, Hercher, Wagner : ἐξῆς A, Westermann. ² οὗτος γὰρ E.

³ Μολοττικῶν Aegius : μολπικῶν A.

¹ Apollodorus is probably mistaken in speaking of an altar of Pelops at Olympia. The more accurate Pausanias describes (v. 13. 1 sq.) a precinct of Pelops founded by Hercules at Olympia and containing a pit, in which the magistrates annually sacrificed a black ram to the hero : he does not mention an altar. As a hero, that is, a worshipful dead man, Pelops was not entitled to an altar, he had only a right to a sacrificial pit. For sacrifices to the dead in pits, see Homer, *Od.* xi. 23 sqq. ; Philostratus, *Heroica*, xx. 27 ; Scholiast on Euripides, *Phoenissae*, 274 ; Pausanias, ix. 39. 6 ; Fr. Pfister, *Der Reliquienkult im Altertum*, pp. 474 sqq.

² As to the six double altars, each dedicated to a pair of deities, see Pindar, *Olymp.* v. 4 (8) sqq., x. 24 (30) sq. ;



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL MEMBERSHIP

797,885 Books!

**All you can read
for only
\$8.99/month**

Continue

*Fair usage policy applies



Ἴπποκωντίδαι καὶ τύπτοντες αὐτὸν τοῖς σκυτά-
λοις ἀπέκτειναν. τὸν δὲ τούτου θάνατον ἐκδικῶν
στρατιὰν ἐπὶ Λακεδαιμονίους¹ συνήθροιζε. καὶ
παραγενόμενος εἰς Ἀρκαδίαν ἡξίου Κηφέα μετὰ
τῶν παίδων ὧν εἶχεν εἴκοσι συμμαχεῖν. δεδιὼς δὲ
Κηφεὺς μὴ καταλιπόντος αὐτοῦ Τεγέαν Ἀργεῖοι
ἐπιστρατεύσονται, τὴν στρατείαν ἤρνεῖτο. Ἡρα-
κλῆς δὲ παρ' Ἀθηνᾶς λαβὼν ἐν ὑδρίᾳ χαλκῇ²
βόστρυχον Γοργόνος Στερόπη³ τῇ Κηφέως θυγα-
τρὶ δίδωσιν, εἰπών, ἐὰν ἐπὶ στρατός, τρίς ἀνα-
σχούσης <ἐκ>⁴ τῶν τειχῶν τὸν βόστρυχον καὶ μὴ
προϊδούσης⁵ τροπὴν τῶν πολεμίων ἔσεσθαι. τού-
του γενομένου Κηφεὺς μετὰ τῶν παίδων ἐστρά-
τευε. καὶ κατὰ τὴν μάχην αὐτός τε καὶ οἱ παῖδες
αὐτοῦ τελευτῶσι, καὶ πρὸς τούτοις Ἰφικλῆς⁶ ὁ
τοῦ Ἡρακλέους ἀδελφός. Ἡρακλῆς δὲ κτείνας
τὸν Ἴπποκόωντα καὶ τοὺς παῖδας αὐτοῦ <καὶ>⁷
χειρωσάμενος τὴν πόλιν, Τυνδάρεων καταγαγὼν
τὴν βασιλείαν παρέδωκε τούτῳ.

Παριὼν δὲ Τεγέαν Ἡρακλῆς τὴν Αὔγην Ἀλεοῦ
θυγατέρα οὔσαν ἀγνοῶν ἔφθειρεν. ἡ δὲ τεκοῦσα

¹ Λακεδαιμονίους E: Λακεδαιμονίαν A: Λακεδαίμονα Hercher.

² χαλκῇ E: χαλκοῦς A.

³ Στερόπη EA: Ἀερόπη Pausanias, viii. 44. 7, Hercher.

⁴ ἐκ inserted by Aegius.

⁵ προϊδούσης EA: προσιδούσης Heyne (conjecture).

⁶ Ἰφικλῆς E: Ἰφικλος A.

⁷ καὶ inserted by Hercher.

¹ Compare Pausanias, viii. 47. 5.

² As to the story of Hercules, Auge, and Telephus, see Apollodorus, iii. 9. 1; Diodorus Siculus, iv. 33. 7-12; Strabo, xiii. 1. 69, p. 615; Pausanias, viii. 4. 9, viii. 47. 4, viii. 48. 7, viii. 54. 6, x. 28. 8; Tzetzes, *Schol. on Lycophron*, 206; Hyginus, *Fab.* 99 sq. The tale was told by Hecataeus (Pausa-

darted out and despatched him with blows of their cudgels. It was to avenge his death that Hercules mustered an army against the Lacedaemonians. And having come to Arcadia he begged Cepheus to join him with his sons, of whom he had twenty. But fearing lest, if he quitted Tegea, the Argives would march against it, Cepheus refused to join the expedition. But Hercules had received from Athena a lock of the Gorgon's hair in a bronze jar and gave it to Sterope, daughter of Cepheus, saying that if an army advanced against the city, she was to hold up the lock of hair thrice from the walls, and that, provided she did not look before her, the enemy would be turned to flight.¹ That being so, Cepheus and his sons took the field, and in the battle he and his sons perished, and besides them Iphicles, the brother of Hercules. Having killed Hippocoon and his sons and subjugated the city, Hercules restored Tyndareus and entrusted the kingdom to him.

Passing by Tegea, Hercules debauched Auge, not knowing her to be a daughter of Aleus.² And she

nias, viii. 4. 9, viii. 47. 4), and was the theme of tragedies by Sophocles and Euripides. See *Tragicorum Graecorum Fragmenta*, ed. A. Nauck², pp. 146 *sqq.*, 436 *sqq.*; *The Fragments of Sophocles*, ed. A. C. Pearson, vol. i. pp. 46 *sqq.*, ii. 70 *sqq.* Different versions of the story were current among ancient writers and illustrated by ancient artists. See my note on Pausanias, i. 4. 6 (vol. ii. pp. 75 *sq.*). One of these versions, which I omitted to notice in that place, ran as follows. On a visit to Delphi, king Aleus of Tegea was warned by the oracle that his daughter would bear a son who would kill his maternal uncles, the sons of Aleus. To guard against this catastrophe, Aleus hurried home and appointed his daughter priestess of Athena, declaring that, should she prove unchaste, he would put her to death. As chance would have it, Hercules arrived at Tegea on his way to Elis, where he purposed to make war on Augeas. The king entertained him hospitably

APOLLODORUS

κρύφα τὸ βρέφος κατέθετο ἐν τῷ τεμένει τῆς Ἀθηνᾶς. λοιμῶ¹ δὲ τῆς χώρας φθειρομένης, Ἀλεὸς εἰσελθὼν εἰς τὸ τέμενος καὶ ἐρευνήσας τὰς τῆς θυγατρὸς ὠδῖνας εὔρε. τὸ μὲν οὖν βρέφος εἰς τὸ Παρθένιον ὄρος ἐξέθετο. καὶ τοῦτο κατὰ θεῶν τινα πρόνοϊαν ἐσώθη. θηλὴν μὲν γὰρ ἀρτι-

¹ λοιμῶ. Wagner conjectures λιμῶ, comparing iii. 9. 1.

in the sanctuary of Athena, and there the hero, flushed with wine, violated the maiden priestess. Learning that she was with child, her father Aleus sent for the experienced ferryman Nauplius, father of Palamedes, and entrusted his daughter to him to take and drown her. On their way to the sea the girl (Auge) gave birth to Telephus on Mount Parthenius, and instead of drowning her and the infant the ferryman sold them both to king Teuthras in Mysia, who, being childless, married Auge and adopted Telephus. See Alcidas, *Odyss.* 14-16, pp. 179 sq., ed. Blass (appended to his edition of Antiphon). This version, which represents mother and child as sold together to Teuthras, differs from the version adopted by Apollodorus, according to whom Auge alone was sold to Teuthras in Mysia, while her infant son Telephus was left behind in Arcadia and reared by herdsmen (iii. 9. 1). The sons of Aleus and maternal uncles of Telephus were Cephæus and Lycurgus (Apollodorus, iii. 9. 1). Ancient writers do not tell us how Telephus fulfilled the oracle by killing them, though the murder is mentioned by Hyginus (*Fab.* 244) and a Greek proverb-writer (*Paroemiographi Graeci*, ed. Leutsch et Schneidewin, vol. i. p. 212). Sophocles appears to have told the story in his lost play, *The Mysians*; for in it he described how Telephus came, silent and speechless, from Tegea to Mysia (Aristotle, *Poetics*, 24, p. 1460a, 32, ed. Bekker), and this silence of Telephus seems to have been proverbial. For the comic poet Alexis, speaking of a greedy parasite who used to gobble up his dinner without exchanging a word with anybody, says that, "he dines like speechless Telephus, answering all questions put to him only with nods" (Athenaeus, x. 18, p. 421 D). And another comic poet, Amphis, describing the high and mighty airs with which fishmongers treated their



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

HISTORY

Tens of thousands of important historical sources, many previously unobtainable, are now available for the first time with a Forgotten Books Full Membership.

Unlimited Access
\$8.99/month

Continue

*Fair usage policy applies



τόκος ἔλαφος ὑπέσχευ αὐτῷ, ποιμένες δὲ ἀνελόμενοι τὸ βρέφος Τήλεφον ἐκάλεσαν αὐτό. Αὖγην δὲ ἔδωκε Ναυπλίῳ τῷ Ποσειδῶνος ὑπερόριον ἀπεμπολῆσαι. ὁ δὲ Τεύθραντι τῷ Τευθρανίας ἔδωκεν αὐτὴν δυνάστη, καὶ κείνος γυναῖκα ἐποιήσατο.

5 Παραγενόμενος δὲ Ἡρακλῆς εἰς Καλυδῶνα τὴν Οἰνέως θυγατέρα Δηιάνειραν ἐμνηστεύετο,¹ καὶ διαπαλαίσας ὑπὲρ τῶν γάμων αὐτῆς πρὸς Ἀχελῶν εἰκασμένον ταύρῳ περιέκλασε τὸ ἕτερον τῶν κεράτων. καὶ τὴν μὲν Δηιάνειραν γαμεί, τὸ δὲ κέρας Ἀχελῶος λαμβάνει, δούς ἀντὶ τούτου τὸ τῆς Ἀμαλθείας. Ἀμάλθεια δὲ ἦν Αἰμονίου² θυγάτηρ, ἣ κέρας εἶχε ταύρου. τοῦτο δέ, ὡς Φερεκύδης λέγει, δύναμιν εἶχε³ τοιαύτην ὥστε βρωτὸν ἢ ποτόν, ὅπερ <ἂν> εὔξαιτό⁴ τις, παρέχειν ἄφθονον.

¹ ἐμνηστεύετο EA: ἐμνηστεύσατο, *Argument of Sophocles, Trachiniae* (ἐκ τῆς Ἀπολλοδώρου βιβλιοθήκης).

² Αἰμονίου *Argument of Sophocles, Trachiniae*, Tzetzes, *Schol. on Lycophron*, 50, Aegius: ἄρμενίου A.

³ εἶχε *Argument of Sophocles, Trachiniae*, Faber, Müller, Hercher: ἔχει EA, Westermann, Bekker, Wagner.

⁴ ὅπερ ἂν εὔξαιτο *Argument of Sophocles, Trachiniae*: ὅπερ εὔξαιτο EA.

¹ Apollodorus seems to derive the name Telephus from θηλή, "a dug," and ἔλαφος, "a doe."

² When Hercules went down to hell to fetch up Cerberus, he met the ghost of Meleager, and conversing with him proposed to marry the dead hero's sister, Deianira. The story of the match thus made, not in heaven but in hell, is told by Bacchylides (*Epinic.* v. 165 sqq.), and seems to have been related by Pindar in a lost poem (Scholiast on Homer, *Il.* xxi. 194). As to the marriage of Hercules with Deianira at Calydon, the home of her father Oeneus, see also Diodorus Siculus, iv. 34. 1.

³ On the struggle of Hercules with the river Achelous, see Sophocles *Trachiniae*, 9-21; Diodorus Siculus, iv. 35. 3 sq.;

gave it suck, and shepherds took up the babe and called it Telephus.¹ And her father gave Auge to Nauplius, son of Poseidon, to sell far away in a foreign land ; and Nauplius gave her to Teuthras, the prince of Teuthrania, who made her his wife.

And having come to Calydon, Hercules wooed Deianira, daughter of Oeneus.² He wrestled for her hand with Achelous, who assumed the likeness of a bull ; but Hercules broke off one of his horns.³ So Hercules married Deianira, but Achelous recovered the horn by giving the horn of Amalthea in its stead. Now Amalthea was a daughter of Haemonius, and she had a bull's horn, which, according to Pherecydes, had the power of supplying meat or drink in abundance, whatever one might wish.⁴

Dio Chrysostom, *Or.* lx.; Scholiast on Homer, *Il.* xxi. 194 ; Ovid, *Metamorph.* ix. 1-88 ; Hyginus, *Fab.* 31 ; *Scriptores rerum mythicarum Latini*, ed. G. H. Bode, vol. i. pp. 20, 131 (*First Vatican Mythographer*, 58 ; *Second Vatican Mythographer*, 165). According to Ovid, the river-god turned himself first into a serpent and then into a bull. The story was told by Archilochus, who represented the river Achelous in the form of a bull, as we learn from the Scholiast on Homer (*l.c.*). Diodorus rationalized the legend in his dull manner by supposing that it referred to a canal which the eminent philanthropist Hercules dug for the benefit of the people of Calydon.

⁴ According to some, Amalthea was the goat on whose milk the infant Zeus was fed. From one of its horns flowed ambrosia, and from the other flowed nectar. See Callimachus, *Hymn to Zeus*, 48 sq., with the Scholiast. According to others, Amalthea was only the nymph who owned the goat which suckled the god. See Eratosthenes, *Cataster.* 13 ; Hyginus, *Astronom.* ii. 13 ; Ovid, *Fasti*, v. 115 sqq. Some said that, in gratitude for having been nurtured on the animal's milk, Zeus made a constellation of the goat and bestowed one of its horns on the nymphs who had reared him, at the same time ordaining that the horn should produce whatever they asked for. See Zenobius, *Cent.* ii. 48. As to the horn, see A. B. Cook, *Zeus*, i. 501 sq.

6 Στρατεύει δὲ Ἡρακλῆς μετὰ Καλυδωνίων ἐπὶ Θεσπρωτοῦς, καὶ πόλιν ἑλὼν Ἐφυραν, ἧς ἐβασίλευε Φύλας,¹ Ἀστυόχῃ τῇ τούτου θυγατρὶ συνελθὼν πατὴρ Τληπολέμου² γίνεται. διατελὼν δὲ παρ' αὐτοῖς, πέμψας πρὸς Θέσπιον ἑπτὰ μὲν κατέχειν ἔλεγε παῖδας, τρεῖς δὲ εἰς Θήβας ἀποστέλλειν, τοὺς δὲ λοιποὺς τεσσαράκοντα πέμπειν εἰς Σαρδῶ τὴν νῆσον ἐπ' ἀποικίαν. γενομένων δὲ τούτων εὐωχούμενος παρ' Οἰνεῖ³ κονδύλῳ πλήξας⁴ ἀπέκτεινεν Ἀρχιτέλους παῖδα Εὐνόμον⁵ κατὰ χειρῶν διδόντα· συγγενῆς δὲ Οἰνέως οὗτος. ἀλλ' ὁ μὲν πατὴρ τοῦ παιδός, ἀκουσίως

¹ Φύλας *Argument of Sophocles, Trachiniae*: φύδας A: Φυλεύς Diodorus Siculus, iv. 36. 1.

² Τληπολέμου *Argument of Sophocles, Trachiniae* (compare Diodorus Siculus, iv. 36. 1): τριπτολέμου A.

³ παρὰ Οἰνεῖ *Argument of Sophocles, Trachiniae*: παρ' οἰνείην καὶ A. ⁴ παῖσας *Argument of Sophocles, Trachiniae*.

⁵ Εὐνόμον *Argument of Sophocles, Trachiniae*. He is named Ἐννομος by Tzetzes (*Schol. on Lycophron*, 50; *Chiliades*, ii. 456) and Εὐρύνομος by Diodorus Siculus (iv. 36. 1).

¹ Compare Diodorus Siculus, iv. 36. 1, who gives Phyleus as the name of the king of Ephyra, but does not mention the name of his daughter. According to Pindar (*Olymp.* vii. 23 (40) *sq.*, with the Scholiast), the mother of Tlepolemus by Hercules was not Astyoche but Astydamia.

² The sons referred to are those whom Hercules had by the fifty daughters of Thespius. See Apollodorus, ii. 4. 10. Compare Diodorus Siculus, iv. 29, who says that two (not three) of these sons of Hercules remained in Thebes, and that their descendants were honoured down to the historian's time. He informs us also that, on account of the youth of his sons, Hercules committed the leadership of the colony to his nephew Iolaus. As to the Sardinian colony see also Pausanias, i. 29. 5, vii. 2. 2, ix. 23. 1, x. 17. 5, who says



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL MEMBERSHIP

797,885 Books!

**All you can read
for only
\$8.99/month**

Continue

*Fair usage policy applies



γεγεννημένου τοῦ συμβεβηκότος, συνεγνωμόνει,
 Ἡρακλῆς δὲ κατὰ τὸν νόμον τὴν φυγὴν ὑπομένειν
 ἤθελε, καὶ διέγνω¹ πρὸς Κήνκα εἰς Τραχίνα
 ἀπιέναι. ἄγων δὲ Δηιάνειραν ἐπὶ ποταμὸν Εὐ-
 ηνον ἦκεν, ἐν ᾧ καθεζόμενος Νέσσος ὁ Κένταυρος
 τοὺς παριόντας² διεπόρθμενε μισθοῦ, λέγων παρὰ
 θεῶν τὴν πορθμείαν εἰληφέναι διὰ δικαιοσύνην.³
 αὐτὸς μὲν οὖν Ἡρακλῆς τὸν ποταμὸν διέβη,⁴
 Δηιάνειραν δὲ μισθὸν αἰτηθεὶς ἐπέτρεψε Νέσσῳ⁵
 διακομίζειν. ὁ δὲ διαπορθμεύων αὐτὴν ἐπεχείρει
 βιάζεσθαι. τῆς δὲ ἀνακραγούσης αἰσθόμενος
 Ἡρακλῆς ἐξελθόντα Νέσσον ἐτόξευσεν εἰς τὴν
 καρδίαν. ὁ δὲ μέλλων τελευτᾶν προσκαλεσάμενος
 Δηιάνειραν εἶπεν, εἰ θέλοι φίλτρον πρὸς Ἡρακλέα
 ἔχειν, τὸν τε γόνον ὃν ἀφῆκε κατὰ τῆς γῆς καὶ τὸ
 ῥυὲν ἐκ τοῦ τραύματος τῆς ἀκίδος αἷμα συμμῖξαι.
 ἡ δὲ ποιήσασα τοῦτο ἐφύλαττε παρ' ἑαυτῇ.

Διεξιὼν δὲ Ἡρακλῆς τὴν Δρυόπων χώραν,
 ἀπορῶν τροφῆς,⁶ ἀπαντήσαντος⁷ Θειοδάμαντος

¹ διέγνω Commelinus: δὴ ἔγνω A, *Argument of Sophocles, Trachiniae*.

² παριόντας *Argument of Sophocles, Trachiniae*, Aegius: παραπλέοντας A, Zenobius, *Cent. i. 33*.

³ διὰ τὸ δίκαιος εἶναι *Argument of Sophocles, Trachiniae*.

⁴ διέβη *Argument of Sophocles, Trachiniae*, Heyne, Müller: διήει EA, Zenobius, *Cent. i. 33*, Westermann, Bekker, Hercher, Wagner.

⁵ ἐπέτρεψε Νέσσῳ E, *Argument of Sophocles, Trachiniae*: ἐπέτρεψεν ἔσω R^a B.

⁶ καὶ τροφῆς ἀπορῶν *Argument of Sophocles, Trachiniae*.

⁷ ὑπαντήσαντος *Argument of Sophocles, Trachiniae*.

and Cyathus. He was cupbearer to Oeneus, the father-in-law of Hercules. The scene of the tragedy seems to have been generally laid at Calydon, of which Oeneus was king (Apollodorus, i. 8. 1), but Pausanias transfers the scene to Phlius.

the lad's father pardoned Hercules; but Hercules wished, in accordance with the law, to suffer the penalty of exile, and resolved to depart to Ceyx at Trachis. And taking Deianira with him, he came to the river Evenus, at which the centaur Nessus sat and ferried passengers across for hire,¹ alleging that he had received the ferry from the gods for his righteousness. So Hercules crossed the river by himself, but on being asked to pay the fare he entrusted Deianira to Nessus to carry over. But he, in ferrying her across, attempted to violate her. She cried out, Hercules heard her, and shot Nessus to the heart when he emerged from the river. Being at the point of death, Nessus called Deianira to him and said that if she would have a love charm to operate on Hercules she should mix the seed he had dropped on the ground with the blood that flowed from the wound inflicted by the barb. She did so and kept it by her.

Going through the country of the Dryopes and being in lack of food, Hercules met Thiodamas

¹ As to Hercules and Nessus, and the fatal affray at the ferry, see Sophocles, *Trachiniae*, 555 *sqq.*; Diodorus Siculus, iv. 36. 3 *sqq.*; Strabo, x. 2. 5, p. 451; Dio Chrysostom, *Or.* lx.; Eusebius, *Praeparatio Evangelii*, ii. 2. 15 *sq.*; Nonnus, in Westermann's *Mythographi Graeci, Appendix Narrationum*, xxviii. 8. p. 371; Tzetzes, *Schol. on Lycophron*, 50-51; *id.* *Chiliades*, ii. 457 *sqq.*; Ovid, *Metamorph.* ix. 101 *sqq.*; Hyginus, *Fab.* 34; Servius, on Virgil, *Aen.* viii. 300; Lactantius Placidus, on Statius, *Theb.* xi. 235; *Scriptores rerum mythicarum Latini*, ed. G. H. Bode, vol. i. pp. 20 *sq.*, 131 (First Vatican Mythographer, 58; Second Vatican Mythographer, 165). The tale was told by Archilochus (Scholiast on Apollonius Rhodius, *Argon.* i. 1212). Apollodorus's version of the story is copied, with a few verbal changes and omissions, by Zenobius (*Cent.* i. 33), but as usual without acknowledgment.

βοηλατοῦντος τὸν ἕτερον τῶν ταύρων λύσας καὶ σφάξας¹ εὐωχήσατο.² ὥς δὲ ἦλθεν³ εἰς Τραχίνα πρὸς Κήυκα, ὑποδεχθεὶς ὑπ' αὐτοῦ Δρύοπας κατεπολέμησεν.

Αὐθις δὲ ἐκεῖθεν ὀρμηθεὶς Αἰγυμῖω βασιλεῖ Δωριέων συνεμάχησε. Λαπίθαι γὰρ περὶ γῆς ὄρων ἐπολέμουν αὐτῷ Κορώνου στρατηγοῦντος, ὁ δὲ πολιορκούμενος ἐπεκαλέσατο τὸν Ἡρακλέα βοηθὸν ἐπὶ μέρει τῆς γῆς. Βοηθήσας δὲ Ἡρακλῆς ἀπέκτεινε Κόρωνον μετὰ καὶ ἄλλων, καὶ τὴν γῆν ἅπασαν παρέδωκεν ἐλευθέραν αὐτῷ. ἀπέκτεινε δὲ καὶ Λαογόραν⁴ μετὰ τῶν τέκνων, βασιλέα Δρυόπων, ἐν Ἀπόλλωνος τεμένει δαινύμενον, ὑβριστὴν ὄντα καὶ Λαπιθῶν σύμμαχοι. παριόντα δὲ Ἴτωνον⁵ εἰς μονομαχίαν προεκαλέ-

¹ λύσας καὶ σφάξας *Argument of Sophocles, Trachiniae*: λύσας EA, Heyne, Westermann, Müller, Bekker: θύσας Wagner (comparing Scholiast on Apollonius Rhodius, *Argon.* i. 1212, θύσας εὐωχεῖτο).

² εὐωχήσατο E: εὐωχεῖτο *Argument of Sophocles, Trachiniae*, Scholiast on Apollonius Rhodius, *Argon.* i. 1212.

³ ἦκεν *Argument of Sophocles, Trachiniae*.

⁴ Λαογόραν R, Tzetzes, *Chiliades*, ii. 466, Aegius: λαγόραν A.

⁵ Ἴτωνον Müller, Wagner (comparing Diodorus Siculus, iv. 37. 4; Stephanus Byzantius, s.v. Ἴτων): Ἴων A: Ἴωνα *Argument of Sophocles, Trachiniae*, Aegius, Commelinus, Gale, Heyne, Westermann, Bekker, Hercher.

¹ As to Hercules and Thiodamas, compare Callimachus, *Hymn to Diana*, 160 sq., with the Scholiast on 161 (who calls Thiodamas king of the Dryopians); Nonnus, in Westermann's *Mythographi Graeci, Appendix Narrationum*, xxviii. 6, pp. 370 sq.; Scholiast on Apollonius Rhodius, *Argon.* i. 1212; J. Tzetzes, *Chiliades*, ii. 464 sq. From the Scholiast on Apollonius (*l.c.*), we learn that the tale was told by Phereydes, whom Apollodorus may here be following. The story



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

HISTORY

Tens of thousands of important historical sources, many previously unobtainable, are now available for the first time with a Forgotten Books Full Membership.

Unlimited Access
\$8.99/month

Continue

*Fair usage policy applies



σατο αὐτὸν Κύκνος Ἄρεος καὶ Πελοπίας· συ-
στάς δὲ καὶ τοῦτον ἀπέκτεινεν. ὥς δὲ εἰς Ὀρμέ-
νιον ἦκεν, Ἀμύντωρ αὐτὸν ὁ βασιλεὺς μεθ'
ὄπλων² οὐκ εἶα διέρχεσθαι· κωλυόμενος δὲ παρ-
ιέναι καὶ τοῦτον ἀπέκτεινεν.

Ἀφικόμενος δὲ εἰς Τραχῖνα στρατιὰν ἐπ' Οἰ-
χαλίαν συνήθροισεν,³ Εὐρυτον τιμωρήσασθαι
θέλων. συμμαχοούντων δὲ αὐτῷ Ἀρκάδων καὶ
Μηλιέων⁴ τῶν ἐκ Τραχίνος καὶ Λοκρῶν τῶν
Ἐπικνημιδίων, κτείνας μετὰ τῶν παίδων Εὐρυτον

¹ Ὀρμένιον Wesseling: ὀρχομενὸν A.

² μεθ' ὄπλων R, *Argument of Sophocles, Trachiniae*: appa-
rently omitted in other MSS.

³ συνήθροισεν E, *Argument of Sophocles, Trachiniae*: συνή-
θροισεν A.

⁴ Μηλιέων *Argument of Sophocles, Trachiniae, Aegius*:
μηνιέων A.

¹ On the combat of Hercules with Cycnus, see Hesiod, *Shield of Hercules*, 57 sqq.; Pindar, *Olymp.* ii. 82 (147), with the Scholium, x. 15 (19), with the Scholia; Euripides, *Hercules furens*, 391 sqq.; Plutarch, *Theseus*, 11; Pausanias, i. 27. 6; J. Tzetzes, *Chiliades*, ii. 467. It is said that Cycnus used to cut off the heads of passing strangers, intending with these gory trophies to build a temple to his father Ares. This we learn from the Scholiasts on Pindar (*U.cc.*). The scene of his exploits was Thessaly. According to Pausanias (*l.c.*), Hercules slew the ruffian on the banks of the Peneus river; but Hesiod places the scene at Pagasae, and says that the grave of Cycnus was washed away by the river Anaurus, a small stream which flows into the Pagasaeon gulf. See *Shield of Hercules*, 70 sqq., 472 sqq. The story of Cycnus was told in a poem of Stesichorus. See Scholiast on Pindar, *Olymp.* x. 15 (19). For the combat of Hercules with another Cycnus, see Apollodorus, ii. 5. 11.

² It is said that the king refused to give his daughter Astydamia in marriage to Hercules. So Hercules killed him, took Astydamia by force, and had a son Ctesippus by her. See Diodorus Siculus, iv. 37. 4. Ormenium was a small town at the foot of Mount Pelion. See Strabo, ix. 5. 18, p. 438.

challenged to single combat by Cynus a son of Ares and Pelopia; and closing with him Hercules slew him also.¹ But when he was come to Ormenium, king Amyntor took arms and forbade him to march through; but when he would have hindered his passage, Hercules slew him also.²

On his arrival at Trachis he mustered an army to attack Oechalia, wishing to punish Eurytus.³ Being joined by Arcadians, Melians from Trachis, and Epicnemidian Locrians, he slew Eurytus and his sons

³ Eurytus was the king of Oechalia. See Apollodorus, ii. 6. 1 sq. As to the capture of Oechalia by Hercules, see Sophocles, *Trachiniae*, 351–365, 476–478; Diodorus Siculus, iv. 37. 5; Zenobius, *Cent.* i. 33; J. Tzetzes, *Chiliades*, ii. 469 sq.; *id.* *Schol. on Lycophron*, 50–51; Scholiast on Homer, *Il.* v. 392; Scholiast on Euripides, *Hippolytus*, 545; Hyginus, *Fab.* 35; Servius, on Virgil, *Aen.* viii. 291; *Scriptores rerum mythicarum Latini*, ed. G. H. Bode, vol. i. pp. 129 sq., 131 sq. (Second Vatican Mythographer, 159, 165). The situation of Oechalia, the city of Eurytus, was much debated. Homer seems to place it in Thessaly (*Il.* ii. 730). But according to others it was in Euboea, or Arcadia, or Messenia. See Strabo, ix. 5. 17, p. 438; Pausanias, iv. 2. 2 sq.; Scholiast on Apollonius Rhodius, *Argon.* i. 87; the Second Vatican Mythographer, 165. Apollodorus apparently placed it in Euboea. See above, ii. 6. 1 sq. There was an ancient epic called *The Capture of Oechalia*, which was commonly attributed to Creophilus of Samos, though some thought it was by Homer. See Strabo, xiv. 1, 18, pp. 638 sq; compare *id.*, ix. 5. 17, p. 438; Pausanias, iv. 2. 3 (who calls the poem *Heraclea*); Callimachus, *Epigram.* vi. (vii.); *Epicorum Graecorum Fragmenta*, ed. G. Kinkel, pp. 60 sqq.; F. G. Welcker, *Der epische Cyclus* (Bonn, 1835), pp. 229 sqq. As to the names of the sons of Eurytus, see the Scholiast on Sophocles, *Trachiniae*, 266. He quotes a passage from a lost poem of Hesiod in which the poet mentions Deion, Clytius, Toxeus, and Iphitus as the sons, and Iola (Iole) as the daughter of Eurytus. The Scholiast adds that according to Creophylus and Aristocrates the names of the sons were Toxeus, Clytius, and Deion. Diodorus Siculus (iv. 37. 5) calls the sons Toxeus, Mollon, and Clytius.

αἰρεῖ τὴν πόλιν. καὶ θάψας τῶν σὺν αὐτῷ στρα-
τευσαμένων¹ τοὺς ἀποθανόντας, "Ἰππασόν τε
τὸν Κήυκος καὶ Ἀργεῖον καὶ Μέλανα τοὺς Λικυ-
μνίου παῖδας, καὶ λαφυραγωγήσας τὴν πόλιν,
ἤγεν Ἰόλην αἰχμάλωτον. καὶ προσορμισθεῖς²
Κηναίῳ τῆς Εὐβοίας ἀκρωτηρίῳ³ Διὸς Κηναίου
βωμὸν ἰδρύσατο. μέλλων δὲ ἱεουργεῖν εἰς Τρα-
χίνα <Λίχαν> τὸν κήρυκα⁴ ἔπεμψε λαμπρὰν

¹ στρατευσαμένων *Argument of Sophocles, Trachiniae*, Heyne, Westermann, Müller, Hercher, Wagner: στρατευο-
μένων A, Bekker.

² προσορμισθεῖς E, *Argument of Sophocles, Trachiniae*:
προσορμηθεῖς A.

³ ἀκρωτηρίῳ *Argument of Sophocles, Trachiniae*, Bekker,
Hercher, approved by Heyne: ἐπὶ ἀκρωτήριον A: ἐπ' ἀκρω-
τηρίῳ Heyne (in the text), Westermann, Müller: ἐπὶ ἀκρω-
τηρίου Wagner: ἐπὶ ἀκροπολέως E.

⁴ Λίχαν τὸν κήρυκα Sommer, Wagner: τὸν κήρυκα E: τὸν
κήρυκα A: κήρυκα *Argument of Sophocles, Trachiniae*: Λίχαν
τὸν ὑπηρέτην Diodorus Siculus, iv. 38. 1: τὸν Λίχαν τὸν θερά-
ποντα Tzetzes, *Chiliades*, ii. 473.

¹ Compare Sophocles, *Trachiniae*, 237 sq., 752 sqq., 993 sqq.; Diodorus Siculus, iv. 37. 5; Ovid, *Metamorph.* ix. 136 sq.; Seneca, *Hercules Oetaeus*, 102 sq., 782 sqq. Cenaeum is the modern Cape Lithada, the extreme north-western point of Euboea. It is a low flat promontory, terminating a peninsula which runs far out westward into the sea, as if to meet the opposite coast of Locris. But while the cape is low and flat, the greater part of the peninsula is occupied by steep, rugged, and barren mountains, overgrown generally with lentisk and other shrubs, and presenting in their bareness and aridity a strong contrast to the beautiful woods and rich vegetation which clothe much of northern Euboea, especially in the valleys and glens. But if the mountains themselves are gaunt and bare, the prospect from their summits is glorious, stretching over the sea which washes the sides of the peninsula, and across it to the long line of blue mountains which bound, as in a vast amphitheatre, the horizon on the north, the west, and the south. These blue



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL MEMBERSHIP

797,885 Books!

**All you can read
for only
\$8.99/month**

Continue

*Fair usage policy applies



ἐσθῆτα οἷσοντα. παρὰ δὲ τούτου τὰ περὶ τὴν Ἰόλην Δηιάνειρα πυθομένη,¹ καὶ δείσασα μὴ ἐκείνην μᾶλλον ἀγαπήσῃ,² νομίσασα ταῖς ἀληθείαις³ φίλτρον εἶναι τὸ ῥυέν αἷμα Νέσσου, τούτῳ τὸν χιτῶνα ἔχρισεν. ἐνδύς δὲ Ἡρακλῆς ἔθυεν. ὥς δὲ θερμανθέντος τοῦ χιτῶνος ὁ τῆς ὕδρας ἰὸς τὸν χρῶτα ἔσηπε, τὸν μὲν Λίχαν τῶν ποδῶν ἀράμενος κατηκόντισεν ἀπὸ τῆς †Βοιωτίας,⁴ τὸν δὲ χιτῶνα ἀπέσπα προσπεφυκότα τῷ σώματι· συναπесπῶντο δὲ καὶ αἱ σάρκες αὐτοῦ. τοιαύτη συμφορὰ κατασχεθεὶς εἰς Τραχίνα ἐπὶ νεὼς κομίζεται. Δηιάνειρα δὲ αἰσθομένη τὸ γεγονὸς ἑαυτὴν ἀνῆρτησεν. Ἡρακλῆς δὲ ἐντειλάμενος Ὑλλῳ, ὃς ἐκ Δηιανείρας ἦν αὐτῷ παῖς πρεσβύτερος, Ἰόλην ἀνδρωθέντα γῆμαι, παρα-

¹ πυθομένη E, *Argument of Sophocles, Trachiniae*: πυνθανομένη R.

² μὴ ἐκείνην μᾶλλον ἀγαπήσῃ E, Zenobius, *Cent. i. 33*: μὴ πάλιν ἐκείνην ἀγαπήσῃ *Argument of Sophocles, Trachiniae*.

³ ταῖς ἀληθείαις E, Zenobius, *Cent. i. 33*: τῇ ἀληθείᾳ *Argument of Sophocles, Trachiniae*.

⁴ ἀπὸ τῆς Βοιωτίας EA. The words are clearly corrupt. Various emendations have been proposed: ἀπὸ τῆς ἀκρωρείας Heyne: ἀπὸ τῆς παρωρείας Westermann: ἀπὸ τῆς ἀκροπολέως Wagner (comparing iii. 5. 8). We should perhaps read ἀπὸ τοῦ ἀκρωτηρίου, comparing ἀκρωτηρίῳ above. I have translated accordingly. Commelinus and Gale add the words εἰς τὴν Εὐβοϊκὴν θάλασσαν in brackets. This may possibly be the true reading. Compare Ovid, *Metamorph. ix. 21 sq*:

“Corripit Alcides, et terque quaterque rotatum
Mittit in Euboicas tormento fortius undas.”

Ovid is followed by the Vatican Mythographers (“in Euboicas projecit undas,” “Euboico mari immersit”). See *Scriptores rerum mythicarum Latini*, ed. G. H. Bode, vol. i. pp. 21, 132 (First Vatican Mythographer, 58; Second Vatican Mythographer, 165). Hercher omits the words ἀπὸ τῆς Βοιωτίας and inserts the words εἰς τὴν θάλασσαν, alleging the authority of the *Argument* to the *Trachiniae* of Sophocles, where, however, the words do not occur.

From him Deianira learned about Iole, and fearing that Hercules might love that damsel more than herself, she supposed that the spilt blood of Nessus was in truth a love-charm, and with it she smeared the tunic.¹ So Hercules put it on and proceeded to offer sacrifice. But no sooner was the tunic warmed than the poison of the hydra began to corrode his skin ; and on that he lifted Lichas by the feet, hurled him down from the headland,² and tore off the tunic, which clung to his body, so that his flesh was torn away with it. In such a sad plight he was carried on shipboard to Trachis : and Deianira, on learning what had happened, hanged herself.³ But Hercules, after charging Hyllus his elder son by Deianira, to marry Iole when he came of age,⁴ proceeded to Mount

¹ That is, the "fine raiment" which Lichas had fetched from Trachis for the use of Hercules at the sacrifice.

² The reading is uncertain. See the critical note.

³ Compare Diodorus Siculus, iv. 38. 3. According to Sophocles (*Trachiniae*, 930 sq.), Deianira stabbed herself with a sword. But hanging was the favourite mode of suicide adopted by Greek legendary heroines, as by Jocasta, Erigone, Phaedra, and Oenone. See Apollodorus, i. 8. 3, i. 9. 27, iii. 5. 9, iii. 12. 6, iii. 13. 3, iii. 14. 7, *Epitome* i. 19. It does not seem to have been practised by men.

⁴ For this dying charge of Hercules, see Sophocles, *Trachiniae*, 1216 sqq.; Ovid, *Metamorph.* ix. 278 sqq. It is remarkable that Hercules should be represented as so earnestly desiring that his concubine should become the wife of his eldest son by Deianira. In many polygamous tribes of Africa it is customary for the eldest son to inherit all his father's wives, except his own mother. See *Folk-lore in the Old Testament*, i. 541, note 3, ii. 280. Absalom's treatment of his father's concubines (2 Samuel, xvi. 21 sq.) suggests that a similar custom formerly obtained in Israel. I do not remember to have met with any other seeming trace of a similar practice in Greece.

γενόμενος εἰς Οἴτην ὄρος (ἔστι δὲ τοῦτο Τρα-
χινίων), ἐκεῖ πυρὰν ποιήσας ἐκέλευσεν¹ ἐπιβὰς²
ὑφάπτειν. μηδενὸς δὲ τοῦτο πράττειν ἐθέλοντος,
Ποίας παριὼν κατὰ ζήτησιν ποιμνίων ὑφῆψε.
τούτῳ καὶ τὰ τόξα ἔδωρήσατο Ἡρακλῆς. καιο-
μένης δὲ τῆς πυρᾶς λέγεται νέφος ὑποστὰν μετὰ
βροντῆς αὐτὸν εἰς οὐρανὸν ἀναπέμψαι. ἐκεῖθεν³
δὲ τυχὼν ἀθανασίας καὶ διαλλαγῆς Ἡρᾷ τὴν

¹ ἐκέλευσεν E, *Argument of Sophocles, Trachiniae*, Zenobius, *Cent. i. 33*: ἐκέλευε A.

² ἐπιβὰς *Argument of Sophocles, Trachiniae*, Zenobius, *Cent. i. 33*: ἐπιβάντος EA.

³ ἐκεῖθεν E, and apparently all MSS.: ἔνθα *Argument of Sophocles, Trachiniae*. For ἐκεῖθεν we should perhaps read ἐκεῖ.

¹ For the death of Hercules on the pyre, see Sophocles, *Trachiniae*, 1191 sqq.: Diodorus Siculus, iv. 38. 3-8; Lucian, *Hermotimus*, 7; Ovid, *Metamorph.* ix. 229 sqq.; Hyginus, *Fab.* 36; Seneca, *Hercules Oetaeus*, 1483 sqq.; Servius, on Virgil, *Aen.* viii. 300; *Scriptores rerum mythicarum Latini*, ed. G. H. Bode, vol. i. pp. 21, 132 (*First Vatican Mythographer*, 58; *Second Vatican Mythographer*, 165). According to the usual account, it was not Poeas but his son Philoctetes who set a light to the pyre. So Diodorus Siculus (iv. 38. 4), Lucian (*De morte Peregrini*, 21), Ovid (*Metamorph.* ix. 233 sq.), Hyginus (*Fab.* 36), Seneca (*Hercules Oetaeus*, 1485 sqq., 1727), and the *Second Vatican Mythographer*. According to a different and less famous version of the legend, Hercules was not burned to death on a pyre, but, tortured by the agony of the poisoned robe, which took fire in the sun, he flung himself into a neighbouring stream to ease his pain and was drowned. The waters of the stream have been hot ever since, and are called Thermopylae. See Nonnus, in Westermann's *Mythographi Graeci, Appendix Narrationum*, xxviii. 8; Tzetzes, *Schol. on Lycophron*, 50-51. Nonnus expressly says that the poisoned tunic took fire and burned Hercules. That it was thought to be kindled by exposure to the heat



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

HISTORY

Tens of thousands of important historical sources, many previously unobtainable, are now available for the first time with a Forgotten Books Full Membership.

Unlimited Access
\$8.99/month

Continue

*Fair usage policy applies



ἐκείνης θυγατέρα Ἡβην ἔγημεν, ἐξ ἧς αὐτῷ παῖδες Ἀλεξιάρης καὶ Ἀνίκητος ἐγένοντο.

8 Ἦσαν δὲ παῖδες αὐτῷ ἐκ μὲν τῶν Θεσπίου¹ θυγατέρων, Πρόκριδος μὲν Ἀντιλέων καὶ Ἴππεύς (ἡ πρεσβυτάτη γὰρ διδύμους ἐγέννησε), Πανόπης δὲ Θρεψίππας, Αὔσης Εὐμήδης,² . . . Κρέων, Ἐπιλάϊδος Ἀστυάναξ, Κέρθης Ἰόβης, Εὐρυβίας Πολύλαος, Πατροῦς Ἀρχέμαχος, Μηλίνης Λαομέδων, Κλυτίππης Εὐρύκαπυς, Εὐρύπυλος Εὐβώτης, Ἀγλαΐης Ἀντιάδης, Ὀνήσιππος Χρυσήϊδος, Ὀρείης Λαομένης, Τέλης Λυσιδίκης, Ἐντελίδης Μενιππίδος,³ Ἀνθίππης Ἴπποδρόμος, Τελευταγόρας Εὐρυ . . . , Καπύλος⁴ Ἴππωτος,⁵ Εὐβοίας Ὀλυμπος, Νίκης Νικόδρομος, Ἀργέλης Κλεόλαος, Ἐξόλης Εὐρύθρας, Ξανθίδος Ὀμόλιππος, Στρατονίκης Ἀτρομος, Κελευστάνωρ Ἴφιδος,⁶ Λαοθόης Ἀντιφός,⁷ Ἀντιόπης⁸ Ἀλόπιος, Ἀστυβίης Καλαμήτιδος,⁹ Φυληίδος Τίγασις, Αἰσχυρήϊδος Λευκώνης, Ἀνθείας . . . , Εὐρυπύλης Ἀρχέδικος, Δυνάστης Ἐρατοῦς,¹⁰ Ἀσωπίδος¹¹

¹ Θεσπίου Heyne, Westermann, Müller, Bekker, Hercher, Wagner: Θεστίου EA. See above, note on ii. 4. 9.

² Εὐμήδης R: εὐμίδης A: Εὐμείδης Heyne.

³ Ἐντελίδης Μενιππίδος C. Keil: στεντεδίδης μενιππίδης A.

⁴ Εὐρυ . . . , Καπύλος. The manuscripts (A) read εὐρυκάπυλος. Commelinus conjectured Εὐρύκης Πύλος, which is accepted by Heyne, Westermann, Müller (conjecturing Πύλης). Wagner conjectured Εὐρύτης.

⁵ Ἴππωτος A: Ἴππότης Heyne: Ἴππόθοος Faber: Ἴππους Hercher. ⁶ Ἴφιδος Heyne: Ἰφίς A.

⁷ Ἀντιφός Heyne: Ἀντιδος A.

⁸ Ἀντιόπης Heyne: Ἀντιώπης A.

⁹ Καλαμήτιδος Heyne: κλααμήτιδος RR^aC: κλαμήτιδος B: κάλης μήτιδος Commelinus: καλλιδημίδης Hercher.

¹⁰ Ἐρατοῦς Aegius: Ἐρατος A.

¹¹ Ἀσωπίδος Heyne: Ἀσωπίδης A.

Hebe,¹ by whom he had sons, Alexiares and Anicetus.

And he had sons by the daughters of Thespius,² to wit: by Procris he had Antileon and Hippeus (for the eldest daughter bore twins); by Panope he had Threpsippas; by Lyse he had Eumedes; he had Creon; by Epilais he had Astyanax; by Certhe he had Iobes; by Eurybia he had Polylaüs; by Patro he had Archemachus; by Meline he had Laomedon; by Clytippe he had Eurycapys; by Eubote he had Eurypylus; by Aglaia he had Antiades; by Chryseis he had Onesippus; by Oria he had Laomenes; by Lysidice he had Teles; by Menippis he had Entelides; by Anthippe he had Hippodromus; by Eury he had Teleutagoras; by Hippo he had Capylus; by Euboea he had Olympus; by Nice he had Nicodromus; by Argele he had Cleolaus; by Exole he had Eurythras; by Xanthis he had Homolippus; by Stratonice he had Atromus; by Iphis he had Celeustanor; by Laothoe he had Antiphus; by Antiope he had Alopius; by Calametis he had Astybies; by Phyleis he had Tigasis, by Aeschreis he had Leucones; by Anthea; by Eurypyle he had Archedicus; by Erato he had Dynastes; by Asopis he had Mentor;

¹ On the marriage of Hercules with Hebe, see Homer, *Od.* xi. 602 *sqq.*; Hesiod, *Theog.* 950 *sqq.*; Pindar, *Nem.* i. 69 (104) *sqq.*, x. 17 (30) *sq.*, *Isthm.* iv. 59 (100); Euripides, *Heracleidae*, 915 *sq.*; Tzetzes, *Schol. on Lycophron*, 1349, 1350; Ovid, *Metamorph.* ix. 400 *sq.* According to Euripides (*Heracleidae*, 854 *sqq.*), at the battle which the Athenians fought with the Argives in defence of the Heraclids, two stars were seen shining brightly on the car of Iolaus, and the diviner interpreted them as Hercules and Hebe.

² A short list of the sons of Hercules is given by Hyginus, *Fab.* 162. As to the daughters of Thespius, see above, ii. 4. 10.

APOLLODORUS

Μέντωρ, Ἡώνης Ἀμήστριος, Τιφύσης Λυγκαῖος,¹
 Ἀλοκράτης Ὀλυμπούσης, Ἐλικωνίδος Φαλίας,
 Ἡσυχείης Οἰστρόβλης,² Τερψικράτης Εὐρυόπης,³
 Ἐλαχείας⁴ Βουλεύς, Ἀντίμαχος Νικίππης, Πάτ-
 ροκλος Πυρίππης, Νῆφος Πραξιθέας, Λυσίππης
 Ἐράσιππος, Λυκοῦργος⁵ Τοξικράτης, Βουκόλος
 Μάρσης, Λεύκιππος Εὐρυτέλης, Ἴπποκράτης
 Ἴππόζυγος. οὗτοι μὲν ἐκ τῶν Θεσπίου⁶ θυγα-
 τέρων, ἐκ δὲ τῶν ἄλλων, Δηιανείρας <μὲν>⁷ τῆς
 Οἰνέως Ὕλλος Κτήσιππος Γληνὸς Ὀνείτης,⁸ ἐκ
 Μεγάρων δὲ τῆς Κρέοντος Θηρίμαχος Δηικόων
 Κρεοντιάδης, ἐξ Ὀμφάλης δὲ Ἀγέλαος, ὅθεν καὶ
 τὸ Κροίσου⁹ γένος. Χαλκιόπης <δὲ>¹⁰ τῆς Εὐρυ-

¹ Λυγκαῖος A, Westermann: Λυγκεὺς Heyne, Müller, Bekker, Hercher.

² Οἰστρόβλης L. Dindorf: οἰστρέβλης A.

³ Εὐρύωψ Heyne, Müller.

⁴ Ἐλαχείας Heyne, Bekker: ἔλευχείας A, Westermann, Müller: Λοχίας Hercher.

⁵ Λυκοῦργος Hercher, Wagner. The MSS. (A) add Λύκιος, which Heyne proposed to omit. Westermann reads Λυκοῦργος*, Λύκιος Τοξικράτης, supposing that the name of Lycurgus's mother is lost, and that Lycius was the son of Toxicrate. Müller edits the passage similarly. Bekker brackets Λύκιος.

⁶ Θεσπίου Aegius, Heyne, Westermann, Müller, Bekker, Hercher, Wagner: θεστίου A. ⁷ μὲν inserted by Heyne.

⁸ Γληνὸς Ὀνείτης Gale: γληκισονείτης A: Γληνεὺς Ὀδίτης Diodorus Siculus, iv. 37. 1.

⁹ Κροίσου Aegius: κρησίου A. ¹⁰ δὲ inserted by Hercher.

¹ Compare Diodorus Siculus, iv. 37. 1.

² Compare ii. 4. 11; Scholiast on Homer, *Od.* xi. 269, who agrees with Apollodorus as to the names of the children



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL MEMBERSHIP

797,885 Books!

**All you can read
for only
\$8.99/month**

Continue

*Fair usage policy applies



πύλου¹ Θετταλός, Ἐπικάστης τῆς Αὐγέου² Θεσ-
τάλος, Παρθενόπης τῆς Στυμφάλου Εὐήρης, Αὐγῆς
τῆς Ἀλεοῦ Τήλεφος, Ἀστυόχης τῆς Φύλαντος
Τληπόλεμος, Ἀστυδαμείας τῆς Ἀμύντορος Κτή-
σιππος, Αὐτονόης τῆς Πειρέως Παλαίμων.

VIII. Μεταστάντος δὲ Ἡρακλέους εἰς θεοὺς οἱ
παῖδες αὐτοῦ φυγόντες Εὐρυσθέα πρὸς Κήυκα
παρεγένοντο. ὥς δὲ ἐκείνους ἐκδιδόναι λέγοντος
Εὐρυσθέως καὶ πόλεμον ἀπειλοῦντος ἐδεδοίκεσαν,
Τραχίνα καταλιπόντες διὰ τῆς Ἑλλάδος ἔφυγον.
διωκόμενοι δὲ ἦλθον εἰς Ἀθήνας, καὶ καθέσθέντες
ἐπὶ τὸν ἐλέου βωμὸν ἠξίουں βοηθεῖσθαι. Ἀθηναῖοι
δὲ οὐκ ἐκδιδόντες αὐτοὺς πρὸς τὸν Εὐρυσθέα
πόλεμον ὑπέστησαν, καὶ τοὺς μὲν παῖδας αὐτοῦ
Ἀλέξανδρον Ἰφιμέδοντα Εὐρύβιον Μέντορα Πε-
ριμήδην ἀπέκτειναν· αὐτὸν δὲ Εὐρυσθέα φεύγοντα
ἐφ' ἄρματος καὶ πέτρας ἤδη παριππεύοντα Σκει-

¹ Εὐρυπύλου Aegius : Εὐρυπύλης A.

² Αὐγέου Heyne : αἰγέου A.

¹ See above, ii. 7. 4, and below, iii. 9. 1.

² See above, ii. 7. 6.

³ Ceyx, king of Trachis, who had given shelter and hospi-
tality to Hercules. See above, ii. 7. 7. Compare Diodorus
Siculus, iv. 57, who agrees with Apollodorus as to the threats
of Eurystheus and the consequent flight of the children of
Hercules from Trachis to Athens. According to Hecataeus,
quoted by Longinus (*De sublimitate*, 27), king Ceyx ordered
them out of the country, pleading his powerlessness to protect
them. Compare Pausanias, i. 32. 6.

⁴ Compare Scholiast on Aristophanes, *Knights*, 1151, who
mentions that the Heraclids took refuge at the altar of Mercy.
As to the altar of Mercy see below, iii. 7. 1 note. Apollodorus
has omitted a famous episode in the war which the Athenians
waged with the Argives in defence of the children of Hercules.
An oracle having declared that victory would rest with the

of Eurypylus, he had Thettalus; by Epicaste, daughter of Augeas, he had Thestalus; by Parthenope, daughter of Stymphalus, he had Everes; by Auge, daughter of Aleus, he had Telephus;¹ by Astyoche, daughter of Phylas, he had Tlepolemus;² by Astydamia, daughter of Amyntor, he had Ctesippus; by Autonoe, daughter of Pireus, he had Palaemon.

VIII. When Hercules had been translated to the gods, his sons fled from Eurystheus and came to Ceyx.³ But when Eurystheus demanded their surrender and threatened war, they were afraid, and, quitting Trachis, fled through Greece. Being pursued, they came to Athens, and sitting down on the altar of Mercy, claimed protection.⁴ Refusing to surrender them, the Athenians bore the brunt of war with Eurystheus, and slew his sons, Alexander, Iphimедon, Eurybius, Mentor and Perimedes. Eurystheus himself fled in a chariot, but was pursued and slain by Hyllus just as he was driving past the

Athenians if a high-born maiden were sacrificed to Persephone, a voluntary victim was found in the person of Macaria, daughter of Hercules, who gave herself freely to die for Athens. See Euripides, *Heracleidae*, 406 *sqq.*, 488 *sqq.*; Pausanias, i. 32. 6; Zenobius, *Cent.* ii. 61; Timaeus, *Lexicon*, s.v. βάλλ' εἰς μακάραν; Scholiast on Plato, *Hippias Major*, p. 293 A; Scholiast on Aristophanes, *l.c.* The protection afforded by Athens to the suppliant Heracleids was a subject of patriotic pride to the Athenians. See Lysias, ii. 11–16; Isocrates, *Panegyric*, 15 and 16. The story was told by Pherecydes, who represented Demophon, son of Theseus, as the protector of the Heracleids at Athens. See Antoninus Liberalis, *Transform.* 33. In this he may have been followed by Euripides, who in his play on the subject introduces Demophon as king of Athens and champion of the Heracleids (*Heracleidae*, 111 *sqq.*). But, according to Pausanias (i. 32. 6), it was not Demophon but his father Theseus who received the refugees and declined to surrender them to Eurystheus.

APOLLODORUS

ρωνίδας¹ κτείνει διώξας Ὕλλος, καὶ τὴν κεφαλὴν ἀποτεμὼν Ἀλκμήνῃ δίδωσιν· ἥ δὲ κερκίσι τοὺς ὀφθαλμοὺς ἐξώρυξεν αὐτοῦ.

¹ Σκειρωνίδας Ε : χειρωνίδας Α.

¹ Traditions varied concerning the death and burial of Eurystheus. Diodorus Siculus (iv. 57. 6), in agreement with Apollodorus, says that all the sons of Eurystheus were slain in the battle, and that the king himself, fleeing in his chariot, was killed by Hyllus, son of Hercules. According to Pausanias (i. 44. 9), the tomb of Eurystheus was near the Scironian Rocks, where he had been killed by Iolaus (not Hyllus) as he was fleeing home after the battle. According to Euripides, he was captured by Iolaus at the Scironian Rocks and carried a prisoner to Alcmena, who ordered him to execution, although the Athenians interceded for his life; and his body was buried before the sanctuary of Athena at Pallene, an Attic township situated between Athens and Marathon. See Euripides, *Heracleidae*, 843 *sqq.*, 928 *sqq.*, 1030 *sqq.* According to Strabo (viii. 6. 19, p. 377), Eurystheus marched against the Heraclids and Iolaus at Marathon; he fell in the battle, and his body was buried at Gargettus, but his head was cut off and buried separately in Tricorythus, under the high road, at the spring Macaria, and the place was hence called "the Head of Eurystheus." Thus Strabo lays the scene of the battle and of the death of Eurystheus at Marathon. From Pausanias (i. 32. 6) we know that the spring Macaria, named after the heroine who sacrificed herself to gain the victory for the Heraclids, was at Marathon. The name seems to have been applied to the powerful subterranean springs which form a great marsh at the northern end of the plain of Marathon. The ancient high road, under which the head of Eurystheus was buried, and of which traces existed down to modern times, here ran between the marsh on the one hand and the steep slope of the mountain on the other. At the northern end of the narrow defile thus formed by the marsh and the mountain stands the modern village of Kato-Souli, which is proved by inscriptions to have occupied the site of the ancient Tricorythus. See W. M. Leake, *The Demi of Athens*, 2nd ed. (London, 1841), pp. 95 *sq.*, and my commentary on Pausanias, vol. ii. pp. 432, 439 *sq.* But Pallene,



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

HISTORY

Tens of thousands of important historical sources, many previously unobtainable, are now available for the first time with a Forgotten Books Full Membership.

Unlimited Access
\$8.99/month

Continue

*Fair usage policy applies



2 Ἀπολομένου δὲ Εὐρυσθέως ἐπὶ Πελοπόννησον
ἦλθον οἱ Ἡρακλεῖδαι, καὶ πάσας εἶλον τὰς πόλεις.
ἐνιαυτοῦ δὲ αὐτοῖς ἐν τῇ καθόδῳ διαγενομένου

Eurystheus, before being killed by the order of Alcmena, announced to the Athenians that, in gratitude for their merciful, though fruitless, intercession with Alcmena, he would still, after his death, lying beneath the sod, be a friend and saviour to Athens, but a stern foe to the descendants of the Heraclids—that is, to the Argives and Spartans, both of whom traced the blood of their kings to Hercules. Further, he bade the Athenians not to pour libations or shed blood on his grave, for even without such offerings he would in death benefit them and injure their enemies, whom he would drive home, defeated, from the borders of Attica. From this it would seem that the ghost of Eurystheus was supposed to guard Attica against invasion; hence we can understand why his body should be divided in two and the severed parts buried in different passes by which enemies might march into the country, because in this way the ghost might reasonably be expected to do double duty as a sentinel or spiritual outpost in two important places at the same time. Similarly the dead Oedipus in his grave at Athens was believed to protect the country and ensure its welfare. See Sophocles, *Oedipus Coloneus*, 576 *sqq.*, 1518-1534, 1760-1765; Aristides, *Or.* xlv. vol. ii. p. 230, ed. G. Dindorf. So Orestes, in gratitude for his acquittal at Athens, is represented by Aeschylus as promising that even when he is in his grave he will prevent any Argive leader from marching against Attica. See Aeschylus, *Eumenides*, 732 (762) *sqq.* And Euripides makes Hector declare that the foreigners who had fought in defence of Troy were “no small security to the city” even when “they had fallen and were lying in their heaped-up graves.” See Euripides, *Rhesus*, 413-415. These examples show that in the opinion of the Greeks the ghosts even of foreigners could serve as guardian spirits of a country to which they were attached by ties of gratitude or affection; for in each of the cases I have cited the dead man who was thought to protect either Attica or Troy was a stranger from a strange land. Some of the Scythians in antiquity used to cut off the heads of their enemies and stick them on poles

After Eurystheus had perished, the Heraclids came to attack Peloponnese and they captured all the cities.¹ When a year had elapsed from their

over the chimneys of their houses, where the skulls were supposed to act as watchmen or guardians, perhaps by repelling any foul fiends that might attempt to enter the dwelling by coming down the chimney. See Herodotus, iv. 103. So tribes in Borneo, who make a practice of cutting off the heads of their enemies and garnishing their houses with these trophies, imagine that they can propitiate the spirits of their dead foes and convert them into friends and protectors by addressing the skulls in endearing language and offering them food. See *Spirits of the Corn and of the Wild*, i. 294 *sqq.* The references in Greek legend to men who habitually relieved strangers of their heads, which they added to their collection of skulls, may point to the former existence among the Greeks of a practice of collecting human skulls for the purpose of securing the ghostly protection of their late owners. See notes on ii. 5. 11 (Antæus), ii. 7. 7 (Cycnus). Compare *Epitome*, ii. 5 (Oenomaus); note on i. 7. 8 (Evenus).

¹ For the first attempted invasion of the Peloponnese by the Heraclids or sons of Hercules, see Diodorus Siculus, iv. 58. 1-4. The invasion is commonly spoken of as a return, because, though their father Hercules had been born at Thebes in Boeotia, he regarded Mycenæ and Tiryns, the kingdom of his forefathers, as his true home. The word (*κάθοδος*) here employed by Apollodorus is regularly applied by Greek writers to the return of exiles from banishment, and in particular to the return of the Heraclids. See, for example, Strabo, viii. 3. 30, p. 354, viii. 4. 1, p. 359, viii. 5. 5, p. 365, viii. 6. 10, p. 372, viii. 7. 1, p. 383, viii. 8. 5, p. 389, ix. 1. 7, p. 392, x. 2. 6, p. 451, xiii. 1. 3, p. 582, xiv. 2. 6, p. 653; Pausanias, iv. 3. 3, v. 6. 3. The corresponding verbs, *κατέρχεσθαι*, "to return from exile," and *κατάγειν*, "to bring back from exile," are both used by Apollodorus in these senses. See ii. 7. 2 and 3, ii. 8. 2 and 5, iii. 10. 5. The final return of the Heraclids, in conjunction with the Dorians, to the Peloponnese is dated by Thucydides (i. 12. 3) in the eightieth year after the capture of Troy; according to Pausanias (iv. 3. 3), it occurred two generations after that event, which tallies fairly with the estimate of Thucydides. Velleius

φθορά¹ πᾶσαν Πελοπόννησον κατέσχε, καὶ ταύτην γενέσθαι χρησμός διὰ τοὺς Ἡρακλείδας ἐδήλου· πρὸ γὰρ τοῦ δέοντος αὐτοὺς κατελθεῖν. ὅθεν ἀπολιπόντες Πελοπόννησον ἀνεχώρησαν² εἰς Μαραθῶνα κακεῖ κατῴκουν. Τληπόλεμος οὖν κτείνας οὐχ ἐκὼν Λικύμνιον (τῇ βακτηρίᾳ γὰρ αὐτοῦ θεράποντα³ πλήσσοντος ὑπέδραμε) πρὶν ἐξελθεῖν αὐτοὺς⁴ ἐκ Πελοποννήσου, φεύγων μετ' οὐκ ὀλίγων ἦκεν εἰς Ῥόδον, κακεῖ κατῴκει. "Υλλος δὲ τὴν μὲν Ἰόλην κατὰ τὰς τοῦ πατρὸς ἐντολὰς⁵ ἔγημε, τὴν δὲ κάθοδον ἐζήτει τοῖς Ἡρακλείδαις κατεργάσασθαι. διὸ παραγενόμενος εἰς Δελφοὺς ἐπυνθάνετο πῶς ἂν κατέλθοιεν. ὁ δὲ θεὸς ἔφησε⁶ περιμείναντας τὸν τρίτον καρπὸν κατέρχεσθαι. νομίσας δὲ "Υλλος τρίτον καρπὸν λέγεσθαι τὴν τριετίαν, τοσοῦτον περιμείνας χρόνον σὺν τῷ στρατῷ κατήει . . . τοῦ Ἡρακλέους⁷ ἐπὶ Πελοπόννησον, Τισαμενοῦ τοῦ Ὀρέστου βασιλεύοντος

¹ διαγενομένου φθορά Wagner : γενομένου φθορά E : γενομένης φθορᾶς A.

² ἀνεχώρησαν ERR^a, O in margin : ἦλθον BC.

³ θεράποντα Faber : θεραπεύοντα A.

⁴ αὐτοὺς Heyne : αὐτὸν A.

⁵ τὰς . . . ἐντολὰς R : ἐντολήν A.

⁶ ἔφησε A : ἔχρησε Mendelssohn.

⁷ κατήει . . . τοῦ Ἡρακλέους. The lacuna was indicated by Heyne. Faber proposed to read κατήγε τοὺς Ἡρακλέους. See the exegetical note.

Paterculus (i. 2. 1) agrees with Thucydides as to the date, and adds for our further satisfaction that the return took place one hundred and twenty years after Hercules had been promoted to the rank of deity.

¹ Diodorus Siculus says nothing of this return of the Heraclids to Attica after the plague, but he records (iv, 38, 3



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL MEMBERSHIP

797,885 Books!

**All you can read
for only
\$8.99/month**

Continue

*Fair usage policy applies



Πελοποννησίων. καὶ γενομένης πάλιν μάχης νικ-
ῶσι Πελοποννήσιοι καὶ Ἀριστόμαχος θνήσκει.
ἐπεὶ δὲ ἡνδρώθησαν οἱ [Κλεοδαίου]¹ παῖδες,
ἐχρῶντο περὶ καθόδου. τοῦ θεοῦ δὲ εἰπόντος ὃ τι
καὶ τὸ πρότερον, Τήμενος ἡτιᾶτο λέγων τούτῳ
πεισθέντας² ἀτυχῆσαι. ὁ δὲ θεὸς ἀνείλε τῶν
ἀτυχημάτων αὐτοὺς αἰτίους εἶναι. τοὺς γὰρ χρη-
σμοὺς οὐ συμβάλλειν. λέγειν γὰρ οὐ γῆς ἀλλὰ
γενεᾶς καρπὸν τρίτον, καὶ στενυγρὰν τὴν εὐρυ-
γάστορα, δεξιὰν κατὰ τὸν Ἴσθμὸν ἔχοντι τὴν
θάλασσαν.³ ταῦτα Τήμενος ἀκούσας ἡτοίμαζε τὸν

¹ Κλεοδαίου Gale, bracketed by Westermann and Müller, but not by Bekker, Hercher, and Wagner: κλεολάου A. We should perhaps read Ἀριστομάχου.

² πεισθέντας conjectured by Commelinus, preferred by Gale; πεισθέντα Heyne, Westermann. Müller, Bekker, Hercher, apparently following the MSS. Wagner's note πεισθέντας A seems to be a mistake for πεισθέντα A.

³ στενυγρὰν τὴν εὐρυγάστορα, δεξιὰν κατὰ τὸν Ἴσθμὸν ἔχοντι τὴν θάλασσαν Heyne, Bekker, Hercher: στενυγρὸν τὸν τὴν εὐρυγάστορα δεξιὰν κατὰ τὸν Ἴσθμὸν ἔχοντα τὴν θάλασσαν Wagner, which I cannot construe.

¹ Pausanias at first dated the return of the Heraclids in the reign of this king (ii. 18. 7, iii. 1. 5; compare iv. 3. 3), but he afterwards retracted this opinion (viii. 5. 1).

² This Aristomachus was a son of Cleodaeus (Pausanias, ii. 7. 6), who was a son of Hyllus (Pausanias, iii. 15. 10), who was a son of Hercules (Pausanias, i. 35. 8). Aristomachus was the father of Aristodemus, Temenus, and Cresphontes (Pausanias, ii. 18. 7, viii. 5. 6), of whom Temenus and Cresphontes led the Heraclids and Dorians in their final invasion and conquest of Peloponnese (Pausanias, ii. 18. 7, v. 3. 5 sq., v. 4. 1, viii. 5. 6, x. 38. 10). Compare Herodotus, vi. 52, who indicates the descent of Aristodemus from Hercules concisely by speaking of "Aristodemus, the son of

Orestes, was reigning over the Peloponnesians.¹ And in another battle the Peloponnesians were victorious, and Aristomachus² was slain. But when the sons of Cleodaeus³ were grown to man's estate, they inquired of the oracle concerning their return. And the god having given the same answer as before, Temenus blamed him, saying that when they had obeyed the oracle they had been unfortunate. But the god retorted that they were themselves to blame for their misfortunes, for they did not understand the oracles, seeing that by "the third crop" he meant, not a crop of the earth, but a crop of a generation, and that by the narrows he meant the broad-bellied sea on the right of the Isthmus.⁴ On hearing that,

Aristomachus, the son of Cleodaeus, the son of Hyllus." Thus, according to the traditional genealogy, the conquerors of the Peloponnese were great-great-grandsons of Hercules. With regard to Aristomachus, the father of the conquerors, Pausanias says (ii. 7. 6) that he missed his chance of returning to Peloponnese through mistaking the meaning of the oracle. The reference seems to be to the oracle about "the narrows," which is reported by Apollodorus (see below, note 4).

³ As Heyne pointed out, the name Cleodaeus here is almost certainly wrong, whether we suppose the mistake to have been made by Apollodorus himself or by a copyist. For Cleodaeus was the father of Aristomachus, whose death in battle Apollodorus has just recorded; and, as the sequel clearly proves, the reference is here not to the brothers but to the sons of Aristomachus, namely, Temenus and Cresphontes, the conquerors of the Peloponnese. Compare the preceding note.

⁴ The oracle was recorded and derided by the cynical philosopher Oenomaus, who, having been deceived by what purported to be a revelation of the deity, made it his business to expose the whole oracular machinery to the ridicule and contempt of the public. This he did in a work entitled *On Oracles, or the Exposure of Quacks*, of which Eusebius has preserved some extracts. From one of these (Eusebius,

στρατόν, καὶ ναῦς ἐπήξατο¹ τῆς Λοκρίδος ἔνθα
 νῦν ἀπ' ἐκείνου ὁ τόπος Ναύπακτος λέγεται. ἐκεῖ
 δ' ὄντος τοῦ στρατεύματος Ἀριστόδημος κεραυ-
 νωθείς ἀπέθανε, παῖδας καταλιπὼν ἐξ Ἀργείας
 τῆς Αὐτεσίωνος διδύμους, Εὐρυσθένη καὶ Προκλέα.
 3 συνέβη δὲ καὶ τὸν στρατὸν ἐν Ναυπάκτῳ συμ-
 φορᾷ περιπεσεῖν. ἐφάνη γὰρ αὐτοῖς μάντις χρη-
 σμούς λέγων καὶ ἐνθεάζων, ὃν ἐνόμισαν μάγον
 εἶναι ἐπὶ λύμῃ τοῦ στρατοῦ πρὸς Πελοποννησίων
 ἀπεσταλμένον. τοῦτον βαλὼν ἀκοντίῳ Ἰππότης ὁ
 Φύλαντος τοῦ Ἀντιόχου τοῦ Ἡρακλέους τυχὼν
 ἀπέκτεινεν. οὕτως δὲ γενομένου τούτου τὸ μὲν
 ναυτικὸν διαφθαρεῖσθαι τῶν νεῶν ἀπώλετο, τὸ δὲ
 πεζὸν ἠτύχησε λιμῶ, καὶ διελύθη τὸ στράτευμα.
 χρωμένου δὲ περὶ τῆς συμφορᾶς Τημένου, καὶ
 τοῦ θεοῦ διὰ τοῦ μάντεως γενέσθαι ταῦτα
 λέγοντος, καὶ κελεύοντος φυγαδεῦσαι δέκα ἔτη τὸν
 ἀνελόντα καὶ χρήσασθαι ἡγεμόνι τῷ τριοφθάλμῳ,
 τὸν μὲν Ἰππότην ἐφυγάδευσαν, τὸν δὲ τριοφθαλ-

¹ ἐπήξατο Aegius : ἐπάσσετο A.

Praeparatio Evangelii, v. 20) we learn that when Aristomachus applied to the oracle, he was answered, "The gods declare victory to thee by the way of the narrows" (Νίκην σοι φαίνουσι θεοὶ δι' ὁδοῖο στενύγρων). This the inquirer understood to mean "by the Isthmus of Corinth," and on that understanding the Heraclids attempted to enter Peloponnese by the Isthmus, but were defeated. Being taxed with deception, the god explained that when he said "the narrows" he really meant "the broads," that is, the sea at the mouth of the Gulf of Corinth. Compare K. O. Müller, *Die Dorier*², i. 58 sq., who would restore the "retort courteous" of the oracle in two iambic lines as follows —:

γενεᾶς γάρ, οὐ γῆς καρπὸν ἐξεῖπον τρίτον
 καὶ τὴν στενυγρὰν αὖ τὸν εὐρυγαστέρα
 — ἔχοντα κατὰ τὸν Ἰσθμὸν δεξιάν.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

HISTORY

Tens of thousands of important historical sources, many previously unobtainable, are now available for the first time with a Forgotten Books Full Membership.

Unlimited Access
\$8.99/month

Continue

*Fair usage policy applies



μον ἐζήτουν. καὶ περιτυγχάνουσιν Ὀξύλῳ τῷ Ἀνδραίμονος, ἐφ' ἵππου καθημένῳ¹ μονοφθάλμου² (τὸν γὰρ ἕτερον τῶν ὀφθαλμῶν ἐκκέκοπτο³ τόξῳ). ἐπὶ φόνῳ γὰρ οὗτος φυγὼν εἰς Ἥλιν, ἐκεῖθεν εἰς Αἰτωλίαν ἐνιαυτοῦ διελθόντος ἐπανήρχετο. συμβαλόντες οὖν τὸν χρησμόν, τοῦτον ἡγεμόνα ποιοῦνται. καὶ συμβαλόντες τοῖς πολεμίοις καὶ τῷ πεζῷ καὶ τῷ ναυτικῷ προτεροῦσι στρατῷ, καὶ Τισαμενὸν κτείνουσι τὸν Ὀρέστου. θνήσκουσι δὲ συμμαχοῦντες αὐτοῖς οἱ Αἰγυμίου παῖδες, Πάμφυλος καὶ Δύμας.

Ἐπειδὴ <δὲ> ἐκράτησαν Πελοποννήσου, τρεῖς ἰδρύσαντο βωμοὺς πατρῷου Διός, καὶ ἐπὶ τούτων ἔθυσαν, καὶ ἐκληροῦντο τὰς πόλεις. πρώτη μὲν οὖν λήξις Ἀργος, δευτέρα <δὲ> Λακεδαίμων, τρίτη δὲ Μεσσήνη. κομισάντων δὲ ὑδρίαν ὕδατος, ἔδοξε ψῆφον βαλεῖν ἕκαστον. Τήμενος οὖν καὶ οἱ Ἀριστοδήμου παῖδες Προκλῆς καὶ Εὐρυσθένης ἔβαλον λίθους, Κρεσφόντης δὲ βουλόμενος Μεσσήνην λαχεῖν γῆς ἐνέβαλε βῶλον. ταύτης δὲ διαλυθείσης ἔδει τοὺς δύο κλήρους ἀναφανῆναι. ἐλκυσθείσης δὲ πρώτης⁴ μὲν τῆς Τημένου, δευτέρας δὲ τῆς τῶν Ἀριστοδήμου παίδων, Μεσσήνην

¹ καθημένῳ Aegius: καθημένου A.

² μονοφθάλμου, Frazer (compare Pausanias, v. 3. 5; Suidas, s.v. Τριόφθαλμος); μονοφθάλμῳ Wagner and previous editors, following apparently the MSS.

³ ἐκκέκοπτο Gale, Heyne, for ἐκέκοπτο: ἐξεκέκοπτο Hercher. But on the omission of the augment, see Jelf, *Greek Grammar*⁴, i. 169, Obs. 4. ⁴ πρώτης Aegius: πρώτου A.

they chanced to light on Oxylus, son of Andraemon, a man sitting on a one-eyed horse (its other eye having been knocked out with an arrow); for he had fled to Elis on account of a murder, and was now returning from there to Aetolia after the lapse of a year.¹ So guessing the purport of the oracle, they made him their guide. And having engaged the enemy they got the better of him both by land and sea, and slew Tisamenus, son of Orestes.² Their allies, Pamphylus and Dymas, the sons of Aegimius, also fell in the fight.

When they had made themselves masters of Peloponnese, they set up three altars of Paternal Zeus, and sacrificed upon them, and cast lots for the cities. So the first drawing was for Argos, the second for Lacedaemon, and the third for Messene. And they brought a pitcher of water, and resolved that each should cast in a lot. Now Temenus and the two sons of Aristodemus, Procles and Eurysthenes, threw stones; But Cresphontes, wishing to have Messene allotted to him, threw in a clod of earth. As the clod was dissolved in the water, it could not be but that the other two lots should turn up. The lot of Temenus having been drawn first, and that of the sons of Aristodemus second, Cresphontes got

¹ The homicide is said to have been accidental; according to one account, the victim was the homicide's brother. See Pausanias, v. 3. 7. As to the banishment of a murderer for a year, see note on ii. 5. 11.

² Pausanias gives a different account of the death of Tisamenus. He says that, being expelled from Lacedaemon and Argos by the returning Heraclids, king Tisamenus led an army to Achaia and there fell in a battle with the Ionians, who then inhabited that district of Greece. See Pausanias, ii. 18. 8, vii. 1. 7 *sq.*

5 ἔλαβε¹ Κρέσφοντης. ἐπὶ δὲ τοῖς βωμοῖς οἷς ἔθυσαν εὖρον σημεῖα κείμενα οἱ μὲν λαχόντες Ἄργος φρύνον, οἱ δὲ Λακεδαίμονα² δράκοντα, οἱ δὲ Μεσσήνην ἀλώπεκα. περὶ δὲ τῶν σημείων ἔλεγον οἱ μάντεις, τοῖς μὲν τὸν φρύνον καταλαβοῦσιν³ ἐπὶ τῆς πόλεως μένειν ἄμεινον (μὴ γὰρ ἔχειν ἀλκὴν πορευόμενον τὸ θηρίον), τοὺς δὲ δράκοντα καταλαβόντας δεινοὺς ἐπιόντας ἔλεγον ἔσεσθαι, τοὺς δὲ τὴν ἀλώπεκα δολίους.

Τήμενος μὲν οὖν παραπεμπόμενος τοὺς παῖδας Ἀγέλαον καὶ Εὐρύπυλον καὶ Καλλίαν, τῇ θυγατρὶ προσανείχεν Ὑρνηθοῖ καὶ τῷ ταύτης ἀνδρὶ Δηιφόντῃ. ὅθεν οἱ παῖδες πείθουσίν τινας⁴ ἐπὶ μισθῷ τὸν πατέρα αὐτῶν φονεῦσαι. γενομένου δὲ τοῦ φόνου τὴν βασιλείαν ὁ στρατὸς ἔχειν ἐδικαίωσεν Ὑρνηθῶ καὶ Δηιφόντην.⁵ Κρεσφόντης δὲ οὐ πολὺν Μεσσήνης βασιλεύσας χρόνον μετὰ δύο παίδων φονευθεὶς ἀπέθανε. Πολυφόντης δὲ ἐβασίλευσεν, αὐτῶν⁶ τῶν Ἡρακλειδῶν ὑπάρχων, καὶ τὴν τοῦ

¹ ἔλαχε Hercher.

² λακεδαίμονα E: λακεδαίμονα λαχόντες A.

³ καταλαβοῦσιν E. According to Heyne, the MSS. have καταβαλοῦσι.

⁴ τινας Faber, Westermann, Hercher, Wagner: τιτᾶνας A, Bekker. Heyne conjectured Τιτανίους from Τιτάνη or Τίτανα, a town near Sicyon. See Pausanias, ii. 11. 3-ii. 12. 1; Stephanus Byzantius, s.v. Τίτανα, who recognizes the adjective Τιτάνιος.

⁵ Ὑρνηθῶ καὶ Δηιφόντην Heyne: ὑρνηθοῖ καὶ δηιφόντῃ A.

⁶ αὐτὸς Faber: καὶ αὐτὸς Hercher.

¹ As to the drawing of the lots, and the stratagem by which Cresphontes secured Messenia for himself, see Polyænus, *Strateg.* i. 6; Pausanias, iv. 3. 4 sq. Sophocles alludes to the stratagem (*Ajax*, 1283 sqq., with the Scholiast on 1285).



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL MEMBERSHIP

797,885 Books!

**All you can read
for only
\$8.99/month**

Continue

*Fair usage policy applies



APOLLODORUS

φονευθέντος γυναῖκα Μερόπην ἄκουσαν ἔλαβεν.
ἀνηρέθη δὲ καὶ οὗτος. τρίτον γὰρ ἔχουσα παῖδα
Μερόπη καλούμενον Αἴπυτον¹ ἔδωκε τῷ ἑαυτῆς
πατρὶ τρέφειν. οὗτος ἀνδρωθεὶς καὶ κρύφα κατελ-
θὼν ἔκτεινε Πολυφόντην καὶ τὴν πατρώαν βασι-
λείαν ἀπέλαβεν.

¹ Αἴπυτον Heyne : αἴγυπτον A.

¹ Compare Hyginus, *Fab.* 137.

² Compare Pausanias, iv. 3. 7 *sq.* (who does not name Polyphontes); Hyginus, *Fab.* 184. According to Hyginus,

throne and took to wife, against her will, Merope, the wife of the murdered man.¹ But he too was slain. For Merope had a third son, called Aepytus, whom she gave to her own father to bring up. When he was come to manhood he secretly returned, killed Polyphontes, and recovered the kingdom of his fathers.²

the name of the son of Cresphontes who survived to avenge his father's murder was Telephon. This story of Merope, Aepytus, and Polyphontes is the theme of Matthew Arnold's tragedy *Merope*, an imitation of the antique.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

HISTORY

Tens of thousands of important historical sources, many previously unobtainable, are now available for the first time with a Forgotten Books Full Membership.

Unlimited Access
\$8.99/month

Continue

*Fair usage policy applies



Ι. Ἐπεὶ δὲ τὸ Ἰνάχειον διερχόμενοι γένος τοὺς ἀπὸ Βῆλου μέχρι τῶν Ἡρακλειδῶν δεδηλώκαμεν, ἐχομένως λέγωμεν καὶ τὰ περὶ Ἀγήνορος. ὥς γὰρ ἡμῖν λέλεκται, δύο Λιβύη ἐγέννησε παῖδας ἐκ Ποσειδῶνος, Βῆλον καὶ Ἀγήνορα. Βῆλος μὲν οὖν βασιλεύων Αἰγυπτίων τοὺς προειρημένους ἐγέννησεν, Ἀγήνωρ δὲ παραγενόμενος εἰς τὴν Φοινίκην¹ γαμειῖ Τηλέφασσαν καὶ τεκνοῖ θυγατέρα μὲν Εὐρώπην, παῖδας δὲ Κάδμον καὶ Φοίνικα καὶ Κίλικα. τινὲς δὲ Εὐρώπην οὐκ Ἀγήνορος

¹ Φοινίκην Emperius, Bekker, Hercher, Wagner: εὐρώπην A, Westermann, Müller, who brackets the clause παραγενόμενος εἰς Εὐρώπην.

¹ See above, ii. 1. 4.

² The ancients were not agreed as to the genealogies of these mythical ancestors of the Phoenicians, Cilicians, and Thebans. See the Scholiast on Apollonius Rhodius, *Argon.* ii. 178, iii. 1186. Among the authorities whose divergent views are reported in these passages by the Scholiast are Hesiod, Pherecydes, Asclepiades, and Antimachus. Moschus (ii. 40 and 42) agrees with Apollodorus that the mother of Europa was Telephassa, but differs from him as to her father (see below). According to Hyginus (*Fab.* 6 and 178), the mother who bore Cadmus and Europa to Agenor was not Telephassa but Argiope. According to Euripides, Agenor had three sons, Cilix, Phoenix, and Thasus. See Scholiast on Euripides, *Phoenissae*, 6. Pausanias agrees with regard to Thasus, saying that the natives of Thasos were Phoenicians by descent and traced their origin to this Thasus, son of

BOOK III

I. HAVING now run over the family of Inachus and described them from Belus down to the Heraclids, we have next to speak of the house of Agenor. For as I have said,¹ Libya had by Poseidon two sons, Belus and Agenor. Now Belus reigned over the Egyptians and begat the aforesaid sons ; but Agenor went to Phoenicia, married Telephassa, and begat a daughter Europa and three sons, Cadmus, Phoenix, and Cilix.² But some say that Europa was a daughter

Agenor (Pausanias, v. 25. 12). In saying this, Pausanias followed Herodotus, who tells us that the Phoenician colonists of Thasos discovered wonderful gold mines there, which the historian had visited (Herodotus, vi. 46 *sq.*), and that they had founded a sanctuary of Hercules in the island (ii. 44). Herodotus also (vii. 91) represents Cilix as a son of the Phoenician Agenor, and he tells us (iv. 147) that Cadmus, son of Agenor, left a Phoenician colony in the island of Thera. Diodorus Siculus reports (v. 59. 2 *sq.*) that Cadmus, son of Agenor, planted a Phoenician colony in Rhodes, and that the descendants of the colonists continued to hold the hereditary priesthood of Poseidon, whose worship had been instituted by Cadmus. He mentions also that in the sanctuary of Athena at Lindus, in Rhodes, there was a tripod of ancient style bearing a Phoenician inscription. The statement has been confirmed in recent years by the discovery of the official record of the temple of Lindian Athena in Rhodes. For in this record, engraved on a marble slab, there occurs the following entry : “Cadmus (dedicated) a bronze tripod engraved with Phoenician letters, as Polyzalus relates in the fourth book of the histories.” See Chr. Blinkenberg, *La*

ἀλλὰ Φοίνικος λέγουσι. ταύτης Ζεὺς ἐρασθεὶς,¹
†ρόδου ἀποπλέων,² ταῦρος χειροήθης γενόμενος,
ἐπιβιβασθεῖσαν διὰ τῆς θαλάσσης ἐκόμισεν εἰς
Κρήτην. ἡ δέ, ἐκεῖ συνευνασθέντος αὐτῇ Διὸς,
ἐγέννησε Μίνωα Σαρπηδόνα Ῥαδάμανθυν· καθ'
"Ομηρον δὲ Σαρπηδὼν ἐκ Διὸς καὶ Λαοδαμείας
τῆς Βελλεροφόντου. ἀφανοῦς δὲ Εὐρώπης γενο-
μένης ὁ πατὴρ αὐτῆς Ἀγήνωρ ἐπὶ ζήτησιν ἐξέ-
πεμψε τοὺς παῖδας, εἰπὼν μὴ πρότερον ἀναστρέ-
φειν πρὶν ἂν ἐξεύρωσιν Εὐρώπην. συνεξῆλθε δὲ
ἐπὶ τὴν ζήτησιν αὐτῆς Τηλέφασσα ἡ μήτηρ καὶ

¹ ἐρασθεὶς. In the MSS. there follow the words πίπτει διὰ
τῆς θαλάσσης, which, as Heyne says, seem to have arisen
through confusion with the following ἐπιβιβασθεῖσαν διὰ τῆς
θαλάσσης.

² ῥόδου ἀποπλέων apparently corrupt, omitted by Heyne,
Bekker, Hercher: Ῥόδου ἀποπλέων Westermann: ῥόδου ἀπο-
πνέων Sevinus: κρόκου ἀποπνέων Clavier (comparing Scholiast
on Homer, *Il.* xii. 292, ἥλλαξεν ἑαυτὸν εἰς ταῦρον καὶ ἀπὸ τοῦ
στόματος κρόκον ἔπνει): ἐκ ῥόδων or ἐκ ῥοδῶνος ἀφελὼν Wagner
(comparing Moschus, ii. 70).

Chronique du Temple Lindien (Copenhagen, 1912), p. 324.
However, from such legends all that we can safely infer is
that the Greeks traced a blood relationship between the
Phoenicians and Cilicians, and recognised a Phoenician
element in some of the Greek islands and parts of the main-
land. If Europa was, as seems possible, a personification of
the moon in the shape of a cow (see *The Dying God*, p. 88),
we might perhaps interpret the quest of the sons of Agenor
for their lost sister as a mythical description of Phoenician
mariners steering westward towards the moon which they
saw with her silver horns setting in the sea.

¹ Europa was a daughter of Phoenix, according to Homer
(*Il.* xiv. 321 sq.), Bacchylides (xvi. 29 sqq. p. 376, ed. Jebb),
and Moschus (ii. 7). So, too, the Scholiast on Homer (*Il.* xii.
292) calls Europa a daughter of Phoenix. The Scholiast on
Plato (*Timæus*, p. 24 E) speaks of Europa as a daughter of



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL

MEMBERSHIP

797,885 Books!

All you can read

for only

\$8.99/month

Continue

*Fair usage policy applies



Θάσος ὁ Ποσειδῶνος, ὡς δὲ Φερεκύδης φησὶ Κίλικος.¹ ὡς δὲ πᾶσαν ποιούμενοι ζήτησιν εὐρεῖν ἦσαν Εὐρώπην ἀδύνατοι, τὴν εἰς οἶκον ἀνακομιδὴν ἀπογνόντες ἄλλος ἀλλαχοῦ κατώκησαν,² Φοῖνιξ μὲν ἐν Φοινίκῃ,³ Κίλιξ δὲ Φοινίκης πλησίον, καὶ⁴ πᾶσαν τὴν ὑφ' ἑαυτοῦ κειμένην χώραν ποταμῷ σύνεγγυς Πυράμῳ Κιλικίαν ἐκάλεσε.⁵ Κάδμος δὲ καὶ Τηλέφασσα ἐν Θράκῃ κατώκησαν. ὁμοίως δὲ καὶ Θάσος ἐν Θράκῃ⁶ κτίσας πόλιν Θάσον κατώκησεν.

2. Εὐρώπην δὲ γήμας Ἀστέριος⁷ ὁ Κρητῶν δυνάστης τοὺς ἐκ ταύτης παῖδας ἔτρεφεν. οἱ δὲ ὡς ἐτελειώθησαν, πρὸς ἀλλήλους ἐστασίασαν· ἴσχουσι γὰρ ἔρωτα παιδὸς ὃς ἐκαλεῖτο Μίλητος, Ἀπόλλωνος δὲ ἦν καὶ Ἀρείας τῆς Κλεόχου. τοῦ δὲ παιδὸς πρὸς Σαρπηδόνα μᾶλλον οἰκείως ἔχοντος πολεμήσας Μίνως ἐπροτέρησεν. οἱ δὲ φεύ-

¹ Κίλικος Heyne: κιλίκιος A.

² κατώκησαν R^aO: κατώκισαν A.

³ ἐν Φοινίκῃ Bekker, Hercher, Wagner: φοινίκην A.

⁴ ὃς καὶ Hercher.

⁵ καὶ πᾶσαν τὴν ὑφ' ἑαυτοῦ κειμένην χώραν ποταμῷ σύνεγγυς Πυράμῳ Κιλικίαν ἐκάλεσε Heyne, Westermann, Müller, Bekker. This seems to be the reading of all the MSS. Wagner alters the passage as follows: καὶ πᾶσαν τὴν κειμένην χώραν ποταμῷ σύνεγγυς Πυράμῳ Κιλικίαν ἀφ' ἑαυτοῦ ἐκάλεσε, "And he called all the country near the river Pyramus after himself Cilicia." But with this rearrangement the words κειμένην χώραν become ungrammatical as they stand, and to restore the grammar they must be transposed and placed after Πυράμῳ, so as to read: καὶ πᾶσαν τὴν ποταμῷ σύνεγγυς Πυράμῳ κειμένην χώραν ἀφ' ἑαυτοῦ Κιλικίαν ἐκάλεσε. Hercher simply omits ὑφ' ἑαυτοῦ, which is equally fatal to the grammar. It is better to keep the MS. reading, which gives an unobjectionable sense.

⁶ ἐν <νήσῳ πρὸς τῇ> Θράκῃ Heyne. This gives the sense

according to Pherecydes, of Cilix,¹ went forth in search of her. But when, after diligent search, they could not find Europa, they gave up the thought of returning home, and took up their abode in divers places; Phoenix settled in Phoenicia; Cilix settled near Phoenicia, and all the country subject to himself near the river Pyramus he called Cilicia; and Cadmus and Telephassa took up their abode in Thrace and in like manner Thasus founded a city Thasus in an island off Thrace and dwelt there.²

Now Asterius, prince of the Cretans, married Europa and brought up her children.³ But when they were grown up, they quarrelled with each other; for they loved a boy called Miletus, son of Apollo by Aria, daughter of Cleochus.⁴ As the boy was more friendly to Sarpedon, Minos went to war and had the better of it, and the others fled.

¹ According to some writers, Thasus was a son of Agenor. See above, note on p. 296.

² Apollodorus probably meant to say that Thasus colonized the island of Thasos. The text may be corrupt. See Critical Note. For the traces of the Phoenicians in Thasos, see above, note on p. 296.

³ Compare Scholiast on Homer, *Il.* xii. 292; Diodorus Siculus, iv. 60. 3 (who calls the king Asterius). On the place of Asterion or Asterius in Cretan mythology, see A. B. Cook, *Zeus*, i. 543 *sqq.*

⁴ With the following legend of the foundation of Miletus compare Antoninus Liberalis, *Transform.* 30; Pausanias, vii. 2. 5; Scholiast on Apollonius Rhodius, *Argon.* i. 186.

required. I have translated accordingly. Hercher as usual cuts the difficulty by omitting ἐν Θράκη.

⁷ Ἀστέριος Wagner (referring to Diodorus Siculus, iv. 60. 3): Ἀστέριων A, Heyne, Westermann, Müller, Bekker, Hercher.

γούσι, καὶ Μίλητος μὲν Καρία προσσχών¹ ἐκεῖ πόλιν ἀφ' ἑαυτοῦ ἔκτισε Μίλητον, Σαρπηδὼν δὲ συμμαχήσας Κίλικι πρὸς Λυκίους ἔχοντι πόλεμον, ἐπὶ μέρει² τῆς χώρας, Λυκίας ἐβασίλευσε. καὶ αὐτῷ δίδωσι Ζεὺς ἐπὶ τρεῖς γενεὰς ζῆν. ἔνιοι δὲ αὐτοὺς³ ἐρασθῆναι λέγουσιν Ἀτυμνίου τοῦ Διὸς καὶ Κασσιεπείας, καὶ διὰ τοῦτον στασιάσαι. Ῥαδάμανθους δὲ τοῖς νησιώταις νομοθετῶν, αὖθις φυγὼν εἰς Βοιωτίαν Ἀλκμήνην γαμεῖ, καὶ μεταλλάξας ἐν Ἀιδου μετὰ Μίνως δικάζει. Μίνως δὲ Κρήτην κατοικῶν ἔγραψε νόμους, καὶ γήμας Πασιφάην τὴν Ἡλίου καὶ Περσηίδος, ὥς <δὲ>⁴ Ἀσκληπιάδης φησί, Κρήτην τὴν Ἀστερίου θυγατέρα, παῖδας μὲν ἐτέκνωσε Κατρέα Δευκαλίωνα Γλαῦκον Ἀνδρόγεων, θυγατέρας δὲ Ἀκάλλην Ξενοδίκην Ἀριάδνην Φαίδραν, ἐκ Παρείας δὲ νύμφης Εὐρυμέδοντα Νηφαλίωνα Χρύσην Φιλόλαον, ἐκ δὲ Δεξιθέας Εὐξάνθιον.

3 Ἀστερίου⁵ δὲ ἄπαιδος ἀποθανόντος Μίνως βασιλεύειν θέλων Κρήτης ἐκωλύετο. φήσας δὲ παρὰ θεῶν τὴν βασιλείαν εἰληφέναι, τοῦ πιστευ-

¹ προσσχών Heyne: προσχών A.

² μέρει Heyne: μέρη A.

³ αὐτοὺς Wagner: αὐτὸν A. ⁴ δὲ inserted by Müller.

⁵ Ἀστερίου A, Wagner: Ἀστερίωνος Heyne, Westermann, Müller, Bekker, Hercher.

¹ Compare Herodotus, i. 173; Diodorus Siculus, v. 79. 3; Strabo, xii. 8. 5, p. 573; Pausanias, vii. 3. 7. Sarpedon was worshipped as a hero in Lycia. See W. Dittenberger, *Orientalis Graeci Inscriptiones Selectae*, No. 552 (vol. ii. p. 231).

² Compare Diodorus Siculus, v. 79. 1 sq.

³ See above, ii. 4. 11 note.

⁴ Daughter of the Sun; compare Apollonius Rhodius,



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

HISTORY

Tens of thousands of important historical sources, many previously unobtainable, are now available for the first time with a Forgotten Books Full Membership.

Unlimited Access
\$8.99/month

Continue

*Fair usage policy applies



θῆναι χάριν ἔφη, ὅ τι ἂν εὕξηται, γενέσθαι. καὶ Ποσειδῶνι θύων ηὔξατο ταῦρον ἀναφανῆναι ἐκ τῶν βυθῶν, καταθύσειν ὑποσχόμενος τὸν φανέντα. τοῦ δὲ Ποσειδῶνος ταῦρον ἀνέντος αὐτῷ διαπρεπῇ τὴν βασιλείαν παρέλαβε, τὸν δὲ ταῦρον εἰς τὰ βουκόλια πέμψας ἔθυσεν ἕτερον. [θαλασσοκρατήσας δὲ πρῶτος πασῶν τῶν νήσων σχεδὸν
 4 ἐπῆρξεν.]¹ ὀργισθεὶς δὲ αὐτῷ Ποσειδῶν ὅτι μὴ κατέθυσεν τὸν ταῦρον, τοῦτον μὲν ἐξηγρίωσε, Πασιφάην δὲ ἐλθεῖν εἰς ἐπιθυμίαν αὐτοῦ παρσκεύασεν. ἡ δὲ ἐρασθεῖσα τοῦ ταύρου συνεργὸν λαμβάνει Δαίδαλον, ὃς ἦν ἀρχιτέκτων, πεφευγὼς ἐξ Ἀθηνῶν ἐπὶ φόνῳ. οὗτος ξυλίνην βοῦν ἐπὶ τροχῶν κατασκευάσας, καὶ ταύτην λαβὼν καὶ² κοιλάνας ἔνδοθεν,³ ἐκδείρας τε βοῦν τὴν δορὰν περιέρραψε, καὶ θεὸς ἐν ᾧπερ εἴθιστο ὁ ταῦρος λειμῶνι βόσκεσθαι, τὴν Πασιφάην ἐνεβίβασεν. ἐλθὼν δὲ ὁ ταῦρος ὡς ἀληθινῇ βοῇ συνῆλθεν. ἡ δὲ Ἀστέριον ἐγέννησε τὸν κληθέντα Μινώταυρον. οὗτος εἶχε ταύρου πρόσωπον, τὰ δὲ λοιπὰ ἀνδρός· Μίνως δὲ ἐν τῷ λαβυρίνθῳ κατὰ τινὰς χρησμοὺς κατακλείσας αὐτὸν ἐφύλαττεν. ἦν δὲ ὁ λαβύρινθος, ὃν Δαίδαλος κατεσκεύασεν, οἶκημα καμ-

¹ θαλασσοκρατήσας . . . ἐπῆρξεν omitted by Hercher. The words seem out of place here. But they occur in S as well as E. ἐπῆρξεν ES: ὑπῆρξεν A.

² λαβὼν καὶ Heyne, Westermann, Müller: βαλὼν ESA, Wagner: βαλὼν καὶ Bekker. ³ ἔνδοθεν ES: ἔσωθεν A.

¹ Compare Diodorus Siculus, iv. 77. 2.; J. Tzetzes, *Chiliades*, i. 479 sqq. (who seems to follow Apollodorus); Lactantius Placidus, on Statius, *Theb.* v. 431, according to whom the bull was sent, in answer to Minos's prayer, not by Poseidon but by Jupiter (Zeus).

and in proof of it he said that whatever he prayed for would be done. And in sacrificing to Poseidon he prayed that a bull might appear from the depths, promising to sacrifice it when it appeared. Poseidon did send him up a fine bull, and Minos obtained the kingdom, but he sent the bull to the herds and sacrificed another.¹ Being the first to obtain the dominion of the sea, he extended his rule over almost all the islands.² But angry at him for not sacrificing the bull, Poseidon made the animal savage, and contrived that Pasiphae should conceive a passion for it.³ In her love for the bull she found an accomplice in Daedalus, an architect, who had been banished from Athens for murder.⁴ He constructed a wooden cow on wheels, took it, hollowed it out in the inside, sewed it up in the hide of a cow which he had skinned, and set it in the meadow in which the bull used to graze. Then he introduced Pasiphae into it; and the bull came and coupled with it, as if it were a real cow. And she gave birth to Asterius, who was called the Minotaur. He had the face of a bull, but the rest of him was human; and Minos, in compliance with certain oracles, shut him up and guarded him in the Labyrinth. Now the Labyrinth which Daedalus constructed was a chamber "that

² Compare Herodotus, i. 171; Thucydides, i. 4 and 8.

³ Here Apollodorus seems to be following Euripides, who in a fragment of his drama, *The Cretans*, introduces Pasiphae excusing herself on the ground that her passion for the bull was a form of madness inflicted on her by Poseidon as a punishment for the impiety of her husband Minos, who had broken his vow by not sacrificing the bull to the sea-god. See W. Schubart und U. von Wilamowitz-Moellendorff, *Griechische Dichterfragmente*, ii. (Berlin, 1907), pp. 74 sq.

⁴ See below, iii. 15. 8.

παῖς πολυπλόκοις πλανῶν τὴν ἔξοδον. τὰ μὲν οὖν περὶ Μινωταύρου καὶ Ἀνδρόγεω καὶ Φαίδρας καὶ Ἀριάδνης ἐν τοῖς περὶ Θησέως ὕστερον ἐροῦμεν.

II. Κατρέως δὲ τοῦ Μίνως Ἀερόπη καὶ Κλυμένη καὶ Ἀπημοσύνη καὶ Ἀλθαιμένης υἱὸς γίνονται. χρωμένῳ δὲ Κατρεῖ περὶ καταστροφῆς τοῦ βίου ὁ θεὸς ἔφη ὑπὸ ἑνὸς τῶν τέκνων¹ τεθνήξεσθαι. Κατρέυς μὲν οὖν ἀπεκρύβετο τοὺς χρησμούς, Ἀλθαιμένης δὲ ἀκούσας, καὶ δείσας μὴ φονεὺς γένηται τοῦ πατρός, ἄρας ἐκ Κρήτης μετὰ τῆς ἀδελφῆς Ἀπημοσύνης προσίσχει τινὶ τόπῳ τῆς Ῥόδου, καὶ κατασχὼν Κρητινίαν² ὠνόμασεν. ἀναβὰς δὲ ἐπὶ τὸ Ἀταβύριον καλούμενον ὄρος ἐθεάσατο τὰς πέριξ νήσους, κατιδὼν δὲ καὶ Κρήτην, καὶ τῶν πατράων ὑπομνησθεὶς θεῶν, ἰδρύετο βωμὸν Ἀταβυρίου Διός. μετ' οὐ πολὺ δὲ τῆς

¹ τέκνων R: παίδων A.

² κρητινίαν R, Hercher, Wagner: κρατινίαν A: Κρητηνίαν Heyne, Westermann, Müller, Bekker (compare Stephanus Byzantius, s.v. Κρητηνία).

¹ In the Greek original these words are seemingly a quotation from a poem, probably a tragedy—perhaps Sophocles's tragedy *Daedalus*, of which a few fragments survive. See *Tragicorum Graecorum Fragmenta*, ed. A. Nauck², pp. 167 sq.; *The Fragments of Sophocles*, ed. A. C. Pearson, vol. i. pp. 110 sqq. As to the Minotaur and the labyrinth, compare Diodorus Siculus, iv. 77. 1–5; Plutarch, *Theseus*, 15 sqq.; Hyginus, *Fab.* 40; Lactantius Placidus, on Statius, *Achill.* 192. As to the loves of Pasiphae and the bull, see also Scholiast on Euripides, *Hippolytus*, 887; J. Tzetzes, *Chiliades*, i. 479 sqq.; Virgil, *Ecl.* vi. 45 sqq.; Ovid, *Ars Amator.* i. 289 sqq.

² See below, iii. 15. 7–9; *Epitome*, i. 7–11.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL

MEMBERSHIP

797,885 Books!

All you can read

for only

\$8.99/month

Continue

*Fair usage policy applies



ἀδελφῆς αὐτόχειρ ἐγένετο. Ἑρμῆς γὰρ αὐτῆς ἐρασθεῖς, ὥς φεύγουσαν αὐτὴν καταλαβεῖν οὐκ ἠδύνατο (περιῆν γὰρ αὐτοῦ τῷ τάχει τῶν ποδῶν), κατὰ τῆς ὁδοῦ βύρσας ὑπέστρωσε νεοδάρτους,¹ ἐφ' αἷς² ὀλισθοῦσα,³ ἥνίκα ἀπὸ τῆς κρήνης⁴ ἐπανήει, φθείρεται. καὶ τῷ ἀδελφῷ μηνύει τὸ γεγονός· ὁ δὲ σκῆψιν νομίσας εἶναι τὸν θεόν, λάξ² ἐνθρόων ἀπέκτεινεν. Ἀερόπην δὲ καὶ Κλυμένην Κατρεὺς Ναυπλίῳ δίδωσιν εἰς ἀλλοδαπὰς ἡπείρους ἀπεμπολῆσαι. τούτων Ἀερόπην μὲν ἔγημε Πλεισθένης καὶ παῖδας Ἀγαμέμνονα καὶ Μενέλαον ἐτέκνωσε,⁵ Κλυμένην δὲ γαμεῖ Ναύπλιος, καὶ τέκνων πατὴρ γίνεται Οἶακος καὶ Παλαμήδους. Κατρεὺς δὲ ὕστερον γῆρα κατεχόμενος ἐπόθει τὴν βασιλείαν Ἀλθαιμένει τῷ παιδὶ παραδοῦναι, καὶ διὰ τοῦτο ἦλθεν εἰς Ῥόδον. ἀποβὰς δὲ τῆς νεῶς σὺν τοῖς ἥρωσι⁶ κατὰ τινὰ τῆς νήσου τόπον ἔρημον ἠλαύνετο ὑπὸ τῶν βουκόλων, ληστὰς ἐμβεβληκένας δοκούντων καὶ μὴ δυναμένων ἀκοῦσαι λέγοντος αὐτοῦ τὴν ἀλήθειαν διὰ τὴν κραυγὴν τῶν κυνῶν, ἀλλὰ βαλλόντων

¹ νεοδάρτους ER: νεοδάρτας A.

² αἷς Heyne, Hercher: ἄς EA, Westermann, Müller, Bekker, Wagner.

³ ὀλισθοῦσα E: ὀλισθήσασα A.

⁴ κρήνης Hercher, Wagner: κρήτης EA.

⁵ ἐτέκνωσε ERR^a: ἔτεκε A.

⁶ Κρησὶ Bekker.

when some evil was about to befall the state, and small bronze figures of bulls are still sometimes found on the mountain. See J. Tzetzes, *Chiliades*, iv. 390 sqq.; Scholiast on Pindar, *Olymp.* vii. 87 (159); Cecil Torr, *op. cit.* p. 76, with plate 4. Further, we know from Greek inscriptions found in

became the murderer of his sister. For Hermes loved her, and as she fled from him and he could not catch her, because she excelled him in speed of foot, he spread fresh hides on the path, on which, returning from the spring, she slipped and so was deflowered. She revealed to her brother what had happened, but he, deeming the god a mere pretext, kicked her to death. And Catreus gave Aerope and Clymene to Nauplius to sell into foreign lands; and of these two Aerope became the wife of Plisthenes, who begat Agamemnon and Menelaus; and Clymene became the wife of Nauplius, who became the father of Oeax and Palamedes. But afterwards in the grip of old age Catreus yearned to transmit the kingdom to his son Althaemenes, and went for that purpose to Rhodes. And having landed from the ship with the heroes at a desert place of the island, he was chased by the cowherds, who imagined that they were pirates on a raid. He told them the truth, but they could not hear him for the barking of the dogs, and while they pelted him Althaemenes arrived

the island that there was a religious association which took its name of *The Atabyriasts* from the deity; and one of these inscriptions (No. 31) records a dedication of oxen or bulls (τοὺς βοῦς) to the god. See *Inscriptiones Graecae Insularum Rhodi, Chalces, Carpathi, cum Saro Casi*, ed. F. Hiller de Gaertringen (Berlin, 1895), Nos. 31, '161' 891. The oxen so dedicated were probably bronze images of the animals, such as are found in the island, though Dittenberger thought that they were live oxen destined for sacrifice. See his paper, *De sacris Rhodiorum Commentatio altera* (Halle, 1887), pp. viii. sq. The worship of Atabyrian Zeus may well have been of Phoenician origin, for we have seen that there was a Phoenician colony in Rhodes (see above, iii. 1. 1 note), and the name Atabyrian is believed to be Semitic, equivalent to the Hebrew Tabor. See *Encyclopaedia Biblica*, s.v. "Tabor," vol. iii. col. 4881 sqq. Compare A. B. Cook, *Zeus*, i. 642 sqq.

κακείνων, παραγενόμενος Ἀλθαιμένης ἀκοντίσας ἀπέκτεινεν ἀγνοῶν Κατρέα. μαθὼν δὲ ὕστερον τὸ γεγονός, εὐξάμενος ὑπὸ χάσματος ἐκρύβη.

III. Δευκαλίωνι δὲ ἐγένοντο Ἰδομενεύς τε καὶ Κρήτη καὶ νόθος Μόλος. Γλαῦκος δὲ ἔτι νήπιος ὑπάρχων, μῦν διώκων εἰς μέλιτος πίθον πεσὼν ἀπέθανεν. ἀφανοῦς δὲ ὄντος αὐτοῦ Μίνως πολλὴν ζήτησιν ποιούμενος περὶ τῆς εὐρέσεως ἐμαντεύετο. Κούρητες δὲ εἶπον αὐτῷ τριχρώματον ἐν ταῖς ἀγέλαις ἔχειν βοῦν, τὸν δὲ τὴν ταύτης χροάν¹ ἄριστα εἰκάσαι δυνηθέντα καὶ ζῶντα τὸν παῖδα ἀποδώσειν. συγκληθέντων δὲ τῶν μάντεων Πολύιδος ὁ Κοιρανοῦ τὴν χροάν τῆς βοῦς εἵκασε βάτου καρπῷ, καὶ ζητεῖν τὸν παῖδα ἀναγκασθεὶς διὰ τινος μαντείας ἀνεῦρε. λέγοντος δὲ Μίνως ὅτι δεῖ καὶ ζῶντα ἀπολαβεῖν αὐτόν, ἀπεκλείσθη σὺν τῷ νεκρῷ. ἐν ἀμηχανία δὲ πολλῇ τυγχάνων εἶδε δράκοντα ἐπὶ τὸν νεκρὸν ἰόντα· τοῦτον βαλὼν λίθῳ ἀπέκτεινε, δείσας μὴ καὶ².

¹ χροάν EOR^a, Hercher, Wagner: θέαν R (with χροάν written as a correction above the line): θέαν BC, Heyne, Westermann, Müller, Bekker.

² καὶ Bekker: ἂν EA, Wagner.

¹ Compare Diodorus Siculus, v. 79. 4.

² Glaucus was a son of Minos and Pasiphae. See above, iii. 1. 2. For the story of his death and resurrection, see Tzetzes, *Schol. on Lycophron*, 811; Apostolius, *Cent.* v. 48; Palaephatus, *De incredib.* 27; Hyginus, *Fab.* 136; *id. Astronom.* ii. 14. Sophocles and Euripides composed tragedies on the subject. See *Tragicorum Graecorum Fragmenta*, ed. A. Nauck², pp. 216 sqq., 558 sqq.; *The Fragments of Sophocles*, ed. A. C. Pearson, vol. ii. pp. 56 sqq.

³ The cow or calf (for so Hyginus describes it) was said to



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

HISTORY

Tens of thousands of important historical sources, many previously unobtainable, are now available for the first time with a Forgotten Books Full Membership.

Unlimited Access
\$8.99/month

Continue

*Fair usage policy applies



αὐτὸς τελευτήσῃ, εἴ τι τὸ σῶμα πάθοι.¹ ἔρχεται δὲ ἕτερος δράκων, καὶ θεασάμενος νεκρὸν τὸν πρότερον² ἄπεισιν, εἶτα ὑποστρέφει πόαν κομίζων, καὶ ταύτην ἐπιτίθουσιν ἐπὶ πᾶν τὸ τοῦ ἑτέρου σῶμα· ἐπιτεθείσης δὲ τῆς πόας ἀνέστη. θεασάμενος δὲ Πολύιδος καὶ θαυμάσας, τὴν αὐτὴν πόαν προσενεγκὼν τῷ τοῦ Γλαύκου σώματι ἀνέστησεν.
² ἀπολαβὼν δὲ Μίνως τὸν παῖδα οὐδ' οὕτως εἰς Ἄργος ἀπιέναι τὸν Πολύιδον εἶα, πρὶν ἢ τὴν μαντείαν διδάξαι τὸν Γλαῦκον· ἀναγκασθεὶς δὲ Πολύιδος διδάσκει. καὶ ἐπειδὴ ἀπέπλει, κελεύει τὸν Γλαῦκον εἰς τὸ στόμα ἐμπτύσαι.³ καὶ τοῦτο ποιήσας Γλαῦκος τῆς μαντείας⁴ ἐπελάθετο. τὰ μὲν οὖν περὶ τῶν τῆς Εὐρώπης ἀπογόνων μέχρι τοῦδέ μοι λελέχθω.

IV. Κάδμος δὲ ἀποθανοῦσαν θάψας Τηλέφασσαν, ὑπὸ Θρακῶν ξενισθεὶς, ἦλθεν εἰς Δελφοὺς περὶ τῆς Εὐρώπης πυνθανόμενος. ὁ δὲ θεὸς εἶπε περὶ μὲν Εὐρώπης μὴ πολυπραγμονεῖν, χρῆσθαι δὲ καθοδηγῶ βοίᾳ, καὶ πόλιν κτίζειν

¹ εἴ τι τὸ σῶμα πάθοι Bekker: εἰ τούτῳ συμπάθη E, Wagner: εἰ τοῦτο συμπάθη A: εἰ τούτῳ συμπάθοι Heyne, Müller: εἰ τοῦτο συμπάθοι Westermann.

² πρότερον ER (first hand): πρῶτον R (second hand, corrected).

³ ἐμπτύσαι Tzetzes, *Schol. on Lycophron*, 811, Heyne (in note), Bekker, Hercher, Wagner: ἐπιπτύσαι EA, Heyne (in text), Westermann, Müller.

⁴ τῆς μαντείας E: τὴν μαντείαν A.

¹ Accepting Bekker's emendation of the text. See Critical Note.

² According to another account, Glaucus was raised from the dead by Aesculapius. See below, iii. 10. 3; Scholiast on Pindar, *Pyth.* iii. 54 (96); Hyginus, *Fab.* 49; *id.* *Astronom.*

any harm befel the body.¹ But another serpent came, and, seeing the former one dead, departed, and then returned, bringing a herb, and placed it on the whole body of the other; and no sooner was the herb so placed upon it than the dead serpent came to life. Surprised at this sight, Polyidus applied the same herb to the body of Glaucus and raised him from the dead.² Minos had now got back his son, but even so he did not suffer Polyidus to depart to Argos until he had taught Glaucus the art of divination. Polyidus taught him on compulsion, and when he was sailing away he bade Glaucus spit into his mouth. Glaucus did so and forgot the art of divination.³ Thus much must suffice for my account of the descendants of Europa.

IV. When Telephassa died, Cadmus buried her, and after being hospitably received by the Thracians he came to Delphi to inquire about Europa. The god told him not to trouble about Europa, but to be guided by a cow, and to found a city wherever

ii. 14. In a Tongan tradition a dead boy is brought to life by being covered with the leaves of a certain tree. See Père Reiter, "Traditions Tonguiennes," *Anthropos*, xii.-xiii. (1917-1918), pp. 1036 *sq.*; and Appendix, "The Resurrection of Glaucus."

³ It is said that when Cassandra refused to grant her favours to Apollo in return for the gift of prophecy which he had bestowed on her, he spat into her mouth and so prevented her from convincing anybody of the truth of her prophecies. See Servius, on Virgil, *Aen.* ii. 247. On ancient superstitions about spittle, see Pliny, *Nat. Hist.* xxviii. 35 *sqq.*; C. de Mensignac, *Recherches Ethnographiques sur la Salive et le Crachat* (Bordeaux, 1892), pp. 41 *sqq.*

ἐνθα ἂν αὕτη¹ πέσῃ καμουῖσα. τοιοῦτον λαβὼν χρησμὸν διὰ Φωκέων ἐπορεύετο, εἶτα βοὶ συντυχὼν ἐν τοῖς Πελάγοντος βουκολίοις ταύτη κατόπισθεν εἶπετο. ἡ δὲ διεξιούσα Βοιωτίαν ἐκλίθη, πόλις ἐνθα νῦν εἰσι Θῆβαι.² βουλόμενος δὲ Ἀθηνᾶ καταθῦσαι τὴν βροῦν, πέμπει τινὰς τῶν μεθ' ἑαυτοῦ ληψομένους³ ἀπὸ τῆς Ἀρείας κρήνης ὕδωρ· φρουρῶν δὲ τὴν κρήνην δράκων, ὃν ἐξ Ἀρεος εἶπόν τινες γεγονέναι, τοὺς πλείονας τῶν πεμφθέντων διέφθειρεν. ἀγανακτήσας δὲ Κάδμος κτείνει τὸν δράκοντα, καὶ τῆς Ἀθηνᾶς ὑποθεμένης τοὺς ὀδόντας αὐτοῦ σπείρει. τούτων δὲ σπαρέντων ἀνέτειλαν ἐκ γῆς ἄνδρες ἑνοπλοι, οὓς ἐκάλεσαν Σπαρτούς. οὗτοι δὲ ἀπέκτειναν ἀλλήλους, οἱ μὲν εἰς ἔριν ἀκούσιον⁴ ἐλθόντες, οἱ δὲ ἀγνοοῦντες. Φερεκύδης δὲ φησιν ὅτι Κάδμος, ἰδὼν ἐκ γῆς ἀναφυομένους ἄνδρας ἐνόπλους, ἐπ' αὐτοὺς

¹ αὕτη Scholiast on Homer, *Il.* ii. 494, Hercher : αὐτὴ AS.

² πόλις ἐνθα νῦν εἰσι Θῆβαι A, Heyne, Westermann, Müller, Bekker, Wagner : ἐνθα κτίζει πόλιν Καδμείαν ὅπου νῦν εἰσιν αἱ Θῆβαι E : πόλις omitted by the Scholiast on Homer, *Il.* ii. 494 (ἐνθα νῦν εἰσιν αἱ Θῆβαι), and by Hercher.

³ τινὰς . . . ληψομένους E, Scholiast on Homer, *Il.* ii. 494 : τινὰ ληψόμενον SA.

⁴ ἀκούσιον AS : ἐκούσιον E.

¹ With this story of the foundation of Thebes by Cadmus compare Pausanias, ix. 12. 1 sq., ix. 19. 4 ; Scholiast on Homer, *Il.* ii. 494 ; Scholiast on Euripides, *Phoenissae*, 638 (who quotes the oracle at full length) ; Scholiast on Aeschylus, *Seven against Thebes*, 486 ; Hyginus, *Fab.* 178 ; Ovid, *Metamorph.* iii. 6 sqq. The Scholiast on Homer (*l.c.*) agrees almost verbally with Apollodorus, and cites as his authorities the *Boeotica* of Hellanicus and the third book of Apollodorus. Hence we may suppose that in this narrative Apollodorus followed Hellanicus. According to Pausanias, the cow which



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL

MEMBERSHIP

797,885 Books!

All you can read

for only

\$8.99/month

Continue

*Fair usage policy applies



ἔβαλε¹ λίθους, οἱ δὲ ὑπ' ἀλλήλων νομίζοντες
βάλλεσθαι εἰς μάχην κατέστησαν. περιεσώ-
θησαν δὲ πέντε, Ἐχίων Οὐδαῖος Χθονίος Ὑπερή-
2 νωρ Πέλωρος.² Κάδμος δὲ ἀνθ' ὧν ἔκτεινεν
αἰδίου³ ἐνιαυτὸν ἐθήτευσεν Ἄρει· ἦν δὲ ὁ ἐνιαυτὸς
τότε ὀκτὼ ἔτη.

Μετὰ δὲ τὴν θητείαν Ἀθηνᾶ αὐτῷ τὴν βασι-
λείαν⁴ κατεσκεύασε, Ζεὺς δὲ ἔδωκεν αὐτῷ γυναῖκα
Ἀρμονίαν, Ἀφροδίτης καὶ Ἄρεος θυγατέρα. καὶ
πάντες θεοὶ καταλιπόντες τὸν οὐρανόν, ἐν τῇ
Καδμείᾳ τὸν γάμον εὐωχούμενοι καθύμνησαν.
ἔδωκε δὲ αὐτῇ Κάδμος πέπλον καὶ τὸν ἡφαιστό-
τευκτον ὄρμον, ὃν ὑπὸ Ἠφαίστου λέγουσιν τινες
δοθῆναι Κάδμῳ, Φερεκύδης δὲ ὑπὸ Εὐρώπης· ὃν
παρὰ Διὸς αὐτὴν λαβεῖν. γίνονται δὲ Κάδμῳ
θυγατέρες μὲν Αὐτονόη Ἰνὼ Σεμέλη Ἀγαυή, παῖς
δὲ Πολύδωρος. Ἰνὼ μὲν οὖν Ἀθάμας ἔγημεν,
Αὐτονόην δὲ Ἀρισταῖος, Ἀγαυὴν δὲ Ἐχίων.
3 Σεμέλης δὲ Ζεὺς ἐρασθεὶς Ἡρας κρύφα συνευνά-

¹ ἔβαλε A : ἔβαλλε S.

² Πέλωρος R : Πέλωρ A.

³ αἰδίου EA : Ἄρεος νίδιον Hercher.

⁴ τὴν βασιλείαν E : βασιλείαν S.

¹ The names of the five survivors of the Sparti are similarly reported by Pausanias (ix. 5. 3), the Scholiast on Apollonius Rhodius (*Argon.* iii. 1179), and Hyginus (*Fab.* 179). From the Scholiast on Apollonius (*l.c.*), we learn that their names were given in like manner by Pherecydes, as indeed we might have inferred from Apollodorus's reference to that author in the present passage. Ovid (*Metamorph.* iii. 126) mentions that five survived, but he names only one (Echion).

² The "eternal year" probably refers to the old eight years' cycle, as to which and the period of a homicide's banishment, see the note on ii. 5. 11.

³ As to the marriage of Cadmus and Harmonia, see Pindar,

at them, and they, supposing that they were 'being pelted by each other, came to blows. However, five of them survived, Echion, Udaeus, Chthonius, Hyperenor, and Pelorus.¹ But Cadmus, to atone for the slaughter, served Ares for an eternal year; and the year was then equivalent to eight years of our reckoning.²

After his servitude Athena procured for him the kingdom, and Zeus gave him to wife Harmonia, daughter of Aphrodite and Ares. And all the gods quitted the sky, and feasting in the Cadmea celebrated the marriage with hymns.³ Cadmus gave her a robe and the necklace wrought by Hephaestus, which some say was given to Cadmus by Hephaestus, but Pherecydes says that it was given by Europa, who had received it from Zeus.⁴ And to Cadmus were born daughters, Autonoe, Ino, Semele, Agave, and a son Polydorus.⁵ Ino was married to Athamas, Autonoe to Aristaeus, and Agave to Echion. But Zeus loved Semele and bedded with her unknown to

Pyth. iii. 88 (157) *sqq.*; Euripides, *Phoenissae*, 822 *sq.*; Theognis, 15-18; Diodorus Siculus, iv. 2. 1, v. 48. 5, v. 49. 1; Pausanias, iii. 18. 12, ix. 12. 3; *Scriptores rerum mythicarum Latini*, ed. G. H. Bode, vol. i. p. 101 (Second Vatican Mythographer, 78, who calls the wife Hermiona).

⁴ According to another account, this golden necklace was bestowed by Aphrodite on Cadmus or on Harmonia. See Diodorus Siculus, iv. 65. 5; Scholiast on Pindar, *Pyth.* iii. 94 (167); Scholiast on Euripides, *Phoenissae*, 71. But, according to yet another account, the necklace and robe were both bestowed by Athena. See Diodorus Siculus, v. 49. 1. The Second Vatican Mythographer (78, see preceding note) says that the necklace was made by Vulcan (Hephaestus) at the instigation of Minerva (Athena), and that it was bestowed by him on Harmonia at her marriage.

⁵ Compare Hesiod, *Theog.* 975-978; Diodorus Siculus, iv. 2. 1. As to the daughters Semele and Ino, compare Pindar, *Olymp.* ii. 22 (38) *sqq.*

ζεται. ἡ δὲ ἐξαπατηθεῖσα ὑπὸ "Ηρας, κατανεύσαντος αὐτῇ Διὸς πᾶν τὸ αἰτηθὲν ποιήσκειν, αἰτεῖται τοιοῦτον αὐτὸν ἐλθεῖν οἷος ἦλθε μνηστευόμενος "Ηραν. Ζεὺς δὲ μὴ δυνάμενος ἀνανεῦσαι παραγίνεται εἰς τὸν θάλαμον αὐτῆς ἐφ' ἄρματος ἀστραπαῖς ὁμοῦ καὶ βρονταῖς, καὶ κεραυνὸν ἱήσκειν. Σεμέλης δὲ διὰ τὸν φόβον ἐκλιπούσης, ἐξαμηνιαῖον τὸ βρέφος ἐξαμβλωθὲν ἐκ τοῦ πυρὸς ἄρπάσας ἐνέρραψε τῷ μηρῷ. ἀποθανούσης δὲ Σεμέλης, αἱ λοιπαὶ Κάδμου θυγατέρες διήνεγκαν λόγον, συνηνῆσθαι θνητῷ τινι Σεμέλην καὶ καταψεύσασθαι Διός, καὶ <ὅτι>¹ διὰ τοῦτο ἐκεραυνώθη. κατὰ δὲ τὸν χρόνον τὸν καθήκοντα Διόνυσον γεννᾷ Ζεὺς λύσας τὰ ῥάμματα, καὶ δίδωσιν Ἑρμῇ. ὁ δὲ κομίζει πρὸς Ἴνῳ καὶ Ἀθάμαντα καὶ πείθει τρέφειν ὡς κόρην. ἀγανακτήσασα δὲ "Ηρα μανίαν αὐτοῖς ἐνέβαλε, καὶ Ἀθάμας μὲν τὸν πρεσβύτερον παῖδα Λέαρχον ὡς ἔλαφον θηρεύσας ἀπέκτεινεν, Ἴνῳ δὲ τὸν Μελι-

¹ ὅτι inserted by Hercher.

¹ For the loves of Zeus and Semele and the birth of Dionysus, see Hesiod, *Theog.* 940-942; Euripides, *Bacchae*, 1 sqq., 242 sqq., 286 sqq.; Diodorus Siculus, iv. 2. 2 sq., v. 52. 2; Philostratus, *Imag.* i. 13; Pausanias, iii. 24. 3, ix. 5. 2; Scholiast on Homer, *Il.* xiv. 325 (who copies Apollodorus without mentioning him); Scholiast on Pindar, *Olymp.* ii. 25 (44); Lucian, *Dial. deorum*, ix.; Nonnus and Nicetas, in Westermann's *Mythographi Graeci, Appendix Narrationum*, lxxi. p. 385; Ovid, *Metamorph.* iii. 259 sqq.; Hyginus, *Fab.* 167 and 179; Fulgentius, *Mytholog.* ii. 15; Lactantius Placidus, on Statius, *Theb.* i. 12; *Scriptores rerum mythicarum Latini*, ed. G. H. Bode, vol. i. pp. 38 sq., 102 (First Vatican Mythographer, 120; Second Vatican Mythographer, 79).

² So the infant Dionysus is described by the Scholiast on



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

HISTORY

Tens of thousands of important historical sources, many previously unobtainable, are now available for the first time with a Forgotten Books Full Membership.

Unlimited Access
\$8.99/month

Continue

*Fair usage policy applies



κέρτην εἰς πεπυρωμένον λέβητα ρίψασα, εἶτα βαστάσασα μετὰ νεκροῦ τοῦ παιδὸς ἦλατο κατὰ βυθοῦ.¹ καὶ Λευκοθέα μὲν αὕτῃ καλεῖται, Παλαίμων δὲ ὁ παῖς, οὕτως ὀνομασθέντες ὑπὸ τῶν πλεόντων τοῖς χειμαζομένοις γὰρ βοηθοῦσιν. ἐτέθη δὲ ἐπὶ Μελικέρτῃ <ὁ>² ἀγὼν τῶν Ἰσθμίων, Σισύφου θέντος. Διόνυσον δὲ Ζεὺς εἰς ἔριφον ἀλλάξας τὸν Ἥρας θυμὸν ἐκλεψε, καὶ λαβὼν αὐτὸν Ἑρμῆς πρὸς νύμφας ἐκόμισεν ἐν Νύσῃ κατοικοῦσας τῆς Ἀσίας, ἃς ὕστερον Ζεὺς καταστερίσας ὠνόμασεν Ὑάδας.

¹ βυθοῦ ES : βυθῶν A.

² ὁ inserted by Hercher.

¹ Compare Tzetzes, *Schol. on Lycophron*, 229 ; Scholiast on Pindar, *Isthm., Argum.* p. 514, ed. Boeckh.

² On Ino and Melicertes see also Pausanias, i. 42. 6, i. 44. 7 sq., ii. 1. 3, iv. 34. 4 ; Zenobius, *Cent.* iv. 38 ; Tzetzes, *Schol. on Lycophron*, 107, 229–231 ; Scholiast on Homer, *Il.* viii. 86, and on *Od.* v. 334 ; Scholiast on Euripides, *Medea*, 1284 ; Hyginus, *Fab.* 2 and 4 ; Ovid, *Metamorph.* iv. 519–542 ; *id.* *Fasti*, vi. 491 sqq. ; Servius, on Virgil, *Aen.* v. 241 ; Lactantius Placidus, on Statius, *Theb.* i. 12 ; *Scriptores rerum mythicarum Latini*, ed. G. H. Bode, vol. i. p. 102 (Second Vatican Mythographer, 79).

³ On the foundation of the Isthmian games in honour of Melicertes, see Pausanias, i. 44. 8, ii. 1. 3 ; Scholiasts on Pindar, *Isthm., Argum.* pp. 514, 515, ed. Boeckh ; Scholiasts on Euripides, *Medea*, 1284 ; Clement of Alexandria, *Protrept.* ii. 34, p. 29, ed. Potter ; Zenobius, *Cent.* iv. 38 ; Tzetzes, *Schol. on Lycophron*, 107, 229–231 ; Hyginus, *Fab.* 2.

⁴ Dionysus bore the title of Kid. See Hesychius, s.v. Ἐριφος ὁ Διόνυσος ; Stephanus Byzantius, s.v. Ἀκρόρεια. When the gods fled into Egypt to escape the fury of Typhon, Dionysus is said to have been turned into a goat. See Antoninus Liberalis, *Transform.* 28 ; Ovid, *Metamorph.* v. 39 ; *Scriptores rerum mythicarum Latini*, ed. G. H. Bode, vol. i. p. 29 (First Vatican Mythographer, 86). As a god of fertility, Dionysus appears to have been conceived as embodied, now

cauldron,¹ then carrying it with the dead child she sprang into the deep. And she herself is called Leucothoe, and the boy is called Palaemon, such being the names they get from sailors; for they succour storm-tossed mariners.² And the Isthmian games were instituted by Sisyphus in honour of Melicertes.³ But Zeus eluded the wrath of Hera by turning Dionysus into a kid,⁴ and Hermes took him and brought him to the nymphs who dwelt at Nysa in Asia, whom Zeus afterwards changed into stars and named them the Hyades.⁵

in the form of a goat, now in the form of a bull; and his worshippers accordingly entered into communion with him by rending and devouring live goats and bulls. See *Spirits of the Corn and of the Wild*, i. 12 sqq., ii. 1 sqq. The goat was the victim regularly sacrificed in the rites of Dionysus, because the animal injured the vine by gnawing it; but the reason thus alleged for the sacrifice may have been a later interpretation. See Virgil, *Georg.* ii. 380–384, who refers the origin both of tragedy and of comedy to these sacrifices of goats in honour of the wine-god. Compare Varro, *Rerum Rusticarum*, i. 2. 19; Ovid, *Fasti*, i. 353 sqq.; Cornutus, *Theologiae Graecae Compendium*, 30; Servius, on Virgil, *Aen.* iii. 118.

⁵ Apollodorus seems here to be following Pherecydes, who related how the infant Dionysus was nursed by the Hyades. See the Scholiast on Homer, *Il.* xviii. 486; Hyginus, *Astronom.* ii. 21; Scholiast on Germanicus, *Aratea* (in Martianus Capella, ed. Fr. Eyssenhardt, p. 396); *Fragmenta Historicorum Graecorum*, ed. C. Müller, i. 84. *Frag.* 46. Nothing could be more appropriate than that the god of the vine should be nursed by the nymphs of the rain. According to Diodorus Siculus (iii. 59. 2, iii. 64. 5, iii. 65. 7, iii. 66. 3), Nysa, the place where the nymphs reared Dionysus, was in Arabia, which is certainly not a rainy country; but he admits (iii. 66. 4, iii. 67. 5) that others placed Nysa in Africa, or, as he calls it, Libya, away in the west beside the great ocean. Herodotus speaks of Nysa as “in Ethiopia, above Egypt” (ii. 146), and he mentions “the Ethiopians who

4 Αὐτονόης δὲ καὶ Ἀρισταίου παῖς Ἀκταίων ἐγένετο, ὃς τραφεὶς παρὰ Χείρωνι κυνηγὸς ἐδιδάχθη, καὶ ἔπειτα ὕστερον¹ ἐν τῷ Κιθαιρῶνι κατεβρώθη ὑπὸ τῶν ἰδίων κυνῶν. καὶ τοῦτον ἐτελεύτησε τὸν τρόπον, ὥς μὲν Ἀκουσίλαος λέγει, μηνίσαντος τοῦ Διὸς ὅτι ἐμνηστεύσατο Σεμέλην, ὥς δὲ οἱ πλείονες, ὅτι τὴν Ἀρτεμιν λουομένην εἶδε. καὶ φασὶ τὴν θεὸν παραχρῆμα αὐτοῦ τὴν μορφήν εἰς ἔλαφον ἀλλάξαι, καὶ τοῖς ἐπομένοις αὐτῷ πεντήκοντα κυσὶν ἐμβαλεῖν λύσσαν, ὑφ' ὧν κατὰ ἄγνοιαν ἐβρώθη. ἀπολομένου² δὲ Ἀκταίωνος³ οἱ κύνες ἐπιζητοῦντες τὸν δεσπότην κατὰ-ρύοντο, καὶ ζήτησιν ποιούμενοι παρεγένοντο ἐπὶ τὸ τοῦ Χείρωνος ἄντρον, ὃς εἶδωλον κατεσκεύασεν Ἀκταίωνος, ὃ καὶ τὴν λύπην αὐτῶν ἔπαυσε.

[τὰ⁴ ὀνόματα τῶν Ἀκταίωνος κυνῶν ἐκ τῶν . . .
οὕτω
δὴ νῦν καλὸν σῶμα περισταδόν, ἥύτε θῆρος,
τοῦδε δάσαντο κύνες κρατεροί. πέλας † Ἀρκενα⁵
πρώτη.

¹ ἔπειτα ὕστερον ES. ἔπειτα is apparently omitted in the other MSS.

² ἀπολομένου R : ἀπολλυμένου A.

³ Ἀκταίωνος ESA : Ἀκταίωνος Heyne, Westermann, Müller, Bekker.

⁴ The passage enclosed in square brackets, which contains a list of Actaeon's dogs, has probably been interpolated from some other source. It is wanting in the Vatican Epitome (E) and the Sabbaitic fragments (S.).

⁵ Ἀρκενα A : Ἀρκνα Aegius, Heyne, Westermann, Müller, Bekker : Ἀρπνια Scaliger : Ἀργια Mitscherlich : Ἀλκαινα Bergk.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL MEMBERSHIP

797,885 Books!

**All you can read
for only
\$8.99/month**

Continue

*Fair usage policy applies



. . . μετὰ ταύτην ἄλκιμα τέκνα,
Λυγκεὺς καὶ Βαλῖος¹ πόδας αἰνετός, ἡδ' Ἀμά-
ρυνθος.—

καὶ τούτους ὀνομαστὶ διηνεκεως κατέλεξε.²
καὶ τότε Ἀκταίων ἔθανεν Διὸς ἐννεσίησι.³
πρῶτοι γὰρ μέλαν αἷμα πῖον⁴ σφετέροιο ἄνακτος
Σπартός τ' Ὠμαργός⁵ τε Βορῆς τ' αἰψηροκέ-
λευθος.

οὔτοι δ'⁶ Ἀκταίου πρῶτοι φάγον αἷμα τ' ἔλαψαν.⁷
τοὺς δὲ μέτ' ἄλλοι πάντες ἐπέσσυθεν⁸ ἐμμε-
μαῶτες.—

ἄργαλέων ὀδυνῶν ἄκος ἔμμεναι ἀνθρώποισιν.]

V. Διόνυσος δὲ εὐρετῆς ἀμπέλου γενόμενος,
Ἦρας μανίαν αὐτῷ ἐμβαλούσης περιπλανᾶται

¹ Βαλῖος Mitscherlich : βανός A.

² καὶ τούτους ὀνομαστὶ διηνεκέως κατέλεξε Scaliger : καὶ οὓς ὀνομαστὶ διήνεγκεν . . . , ὡς καταλέξη Wagner.

³ καὶ τότε Ἀκταίων ἔθανεν Διὸς ἐννεσίησι Heyne, Westermann, Müller, Bekker (except that he reads αἰνεσίησι for ἐννεσίησι). ἔθανεν is Aegius's correction of the MS. reading κτεῖναι (A) or κτεῖνε (P^Rc). Wagner edits the passage thus : . . . τότε Ἀκταῖον κτεῖναι Διὸς αἰνεσίησι. Bergk proposed to read κτεῖναν for κτεῖναι or κτεῖνε. πῖον Scaliger : ἀπὸ A.

⁵ Ὠμαργος Bekker : ὦν ἀργός A : Οὔαργος Heyne : Ὀμαργος Bergk. ⁶ οὔτοι δ' R : οὔ δ' A.

⁷ ἔλαψαν Ruhnken : ἔδαψαν A.

⁸ ἐπέσσυθεν Scaliger : ἐπέσσυθον A.

¹ As to the discovery of the vine by Dionysus and the wanderings of the god, see Diodorus Siculus, iii. 62 sq., iv. 1. 6 sq., iv. 2. 5 sqq.; Strabo, xv. 1. 7-9, pp. 687 sq. The story of the roving of Dionysus, and in particular of his journey to India, was probably suggested by a simple observation of the wide geographical diffusion of the vine. Wherever the plant was cultivated and wine made from the grapes, there it would be supposed that the vine-god must have tarried, dispensing the boon or the bane of his gifts to

. . . . after her a mighty brood,
Lynceus and Balius goodly-footed, and Amaryn-
thus.—

And these he enumerated continuously by name.
And then Actaeon perished at the instigation of Zeus.
For the first that drank their master's black blood
Were Spartus and Omargus and Bores, the swift on
the track.

These first ate of Actaeon and lapped his blood.
And after them others rushed on him eagerly
To be a remedy for grievous pains to men.

V. Dionysus discovered the vine,¹ and being
driven mad by Hera² he roamed about Egypt and

mortals. There seems to be some reason to think that the original home of the vine was in the regions to the south of the Black Sea, the Caucasus, and the Caspian Sea, where the plant still grows wild "with the luxuriant wildness of a tropical creeper, clinging to tall trees and producing abundant fruit without pruning or cultivation." See A. de Candolle, *Origin of Cultivated Plants* (London, 1884), pp. 191 sqq. Compare A. Engler, in Victor Hehn, *Kulturpflanzen und Haustiere in ihrem Übergang aus Asien*² (Berlin, 1902), pp. 85 sqq. But these regions are precisely those which Dionysus was supposed to have traversed on his journeys. Certainly the idea of the god's wanderings cannot have been suggested, as appears to be sometimes imagined, by the expedition of Alexander the Great to India (see F. A. Voigt, in W. H. Roscher's *Lexikon der griech. und röm. Mythologie*, i. 1087), since they are described with geographical precision by Euripides, who died before Alexander the Great was born. In his famous play, *The Bacchae* (vv. 13-20), the poet introduces the god himself describing his journey over Lydia, Phrygia, Bactria, Media, and all Asia. And by Asia the poet did not mean the whole continent of Asia as we understand the word, for most of it was unknown to him; he meant only the southern portion of it from the Mediterranean to the Indus, in great part of which the vine appears to be native.

² Compare Euripides, *Cyclops*, 3 sq.

Αἴγυπτόν τε καὶ Συρίαν. καὶ τὸ μὲν πρῶτον
 Πρωτεὺς αὐτὸν ὑποδέχεται βασιλεὺς Αἴγυπτίων,
 αὐθις δὲ εἰς Κύβελα τῆς Φρυγίας ἀφικνεῖται,
 καὶ κεῖ καθαρθεὶς ὑπὸ Ῥέας καὶ τὰς τελετὰς ἐκμα-
 θών, καὶ λαβὼν παρ' ἐκείνης τὴν στολήν, [ἐπὶ
 Ἰνδοὺς]¹ διὰ τῆς Θράκης ἠπείγετο. Λυκοῦργος
 δὲ παῖς Δρύαντος, Ἡδωνῶν βασιλεύων, οἱ Στρυ-
 μόνα ποταμὸν παροικοῦσι, πρῶτος ὑβρίσας ἐξέ-
 βαλεν αὐτόν. καὶ Διόνυσος μὲν εἰς θάλασσαν
 πρὸς Θέτιν τὴν Νηρέως κατέφυγε, Βάκχαι δὲ
 ἐγένοντο αἰχμάλωτοι καὶ τὸ συνεπόμενον Σατύ-
 ρων πλῆθος αὐτῷ. αὐθις δὲ αἱ Βάκχαι ἐλύθησαν
 ἐξαίφνης, Λυκούργῳ δὲ μανίαν ἐνεποίησε² Διόνυ-
 σος. ὁ δὲ μεμηνὼς Δρύαντα τὸν παῖδα, ἀμπέλου
 νομίζων κλῆμα κόπτειν, πελέκει πλήξας ἀπέ-

¹ ἐπὶ Ἰνδοὺς. These words are out of place here. Wagner is probably right in thinking that we should either omit them (with Hercher) or insert στρατεύσας after them, so as to give the meaning: "and after marching against the Indians he hastened through Thrace."

² ἐνεποίητε Heyne: ἐποίησε A.

¹ The visit of Dionysus to Egypt was doubtless invented to explain the close resemblance which the ancients traced between the worships of Osiris and Dionysus. See Herodotus, ii. 42, 49, and 144; Diodorus Siculus, i. 11. 3, i. 13. 5, i. 96. 5, iv. 1. 6; Plutarch, *Isis et Osiris*, 28, 34, and 35; Tibullus, i. 7. 29 sqq. For the same reason Nysa, the place where Dionysus was supposed to have been reared, was by some people believed to be in the neighbourhood of Egypt. See *Homeric Hymn to Dionysus*, i. 8 sq.; Diodorus Siculus, i. 15. 6, iv. 2. 3.

² For the association of Dionysus with Phrygia, see Euripides, *Bacchae*, 58 sq., 78 sqq., where the chorus of Bacchanals is represented escorting Dionysus from the mountains of Phrygia to Greece. According to one account, Dionysus was



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

HISTORY

Tens of thousands of important historical sources, many previously unobtainable, are now available for the first time with a Forgotten Books Full Membership.

Unlimited Access
\$8.99/month

Continue

*Fair usage policy applies



κτεινε, καὶ ἀκρωτηριάσας αὐτὸν ἐσωφρόνησε.¹
τῆς δὲ γῆς ἀκάρπου μενούσης, ἔχρησεν ὁ θεὸς
καρποφορήσειν αὐτήν, ἂν θανατωθῇ Λυκοῦργος.
Ἦδωνοὶ δὲ ἀκούσαντες εἰς τὸ Παγγαῖον αὐτὸν

¹ ἐσωφρόνησε Aegius : ἐσωφρόνισε A.

moved by his exhortation, struck at an ancient oak with an axe, but wounded himself in the legs and fell to the ground. See Aeneas Sylvius, *Opera* (Bâle, 1571), p. 418 [wrongly numbered 420]. The accident to this zealous convert closely resembles the one which is said to have befallen the Edonian king in a similar attempt on the sacred vine.

¹ Greek murderers used to cut off the extremities, such as the ears and noses, of their victims, fasten them on a string, and tie the string round the necks and under the armpits of the murdered men. One motive assigned for this custom, and probably the original one, was the wish by thus mutilating the dead man to weaken him so that he, or rather his ghost, could not take vengeance on his murderer (ἵνα, φασίν, ἀσθενὴς γένοιτο πρὸς τὸ ἀντιτίσασθαι τὸν φονέα, Scholiast on Sophocles, *Electra*, 445 ; διὰ τούτων ὥσπερ τὴν δύναμιν ἐκείνων [scil. τῶν ἀναιρεθέντων] ἀφαιρούμενοι, διὰ τὸ μὴ παθεῖν ἐς ὕστερόν τι δεινὸν παρ' ἐκείνων, Suidas, s.v. μασχαλισθῆναι). On this barbarous custom see the Scholiast on Sophocles, *l.c.*; Suidas, *l.c.*; Hesychius and Photius, *Lexicon*, s.v. μασχαλίσματα ; Scholiast on Apollonius Rhodius, *Argon.* iv. 477. According to one account (Scholiast on Sophocles, *l.c.*), the murderer fastened the extremities of his victim about his own person, but the better attested and more probable account is that he tied them about the mutilated body of his victim. Compare E. Rohde, *Psyche*³, i. 322–326 ; R. C. Jebb, on Sophocles, *Electra*, 445, with the Appendix, pp. 211 sq. The practice is perhaps illustrated by an original drawing in the Ambrosian manuscript of the *Iliad*, which represents the Homeric episode of Dolon (*Il.* x. 314 sqq.); in the drawing the corpse of the slain Dolon is depicted shorn of its feet and hands, which lie beside it, while Ulysses holds Dolon's severed head in his hand. See *Annali dell' Istituto di Correspondenza Archeologica* (Rome, 1875), tav. d'agg. R.; A. Baumeister,

his son's extremities,¹ he recovered his senses.² But the land remaining barren, the god declared oracularly that it would bear fruit if Lycurgus were put to death. On hearing that, the Edonians led him to

Denkmäler des klassischen Altertums, i. 460 sq., fig. 506. It appears to be a widespread belief that the ghost of one who has died a violent death is dangerous to his slayer, but that he can be rendered powerless for mischief by maiming his body in such a way as would have disabled him in life. For example, some of the Australian aborigines used to cut off the thumbs of the right hands of dead enemies to prevent their ghosts from throwing spears. See A. Oldfield, "The Aborigines of Australia," *Transactions of the Ethnological Society of London*, iii. (1865) p. 287. In Travancore the spirits of murderers who have been hanged are thought to be very mischievous; hence, in order to prevent them from doing harm, it used to be customary to cut off the heels of the criminal with a sword or to hamstring him as he swung on the gallows. See S. Mateer, *The Land of Charity* (London, (1871), pp. 203 sq. In Armenia, when a person falls sick soon after the death of a member of the family, it is supposed that the sickness is caused by the dead man, who cannot rest in his grave until he has drawn away one of his kinsfolk to the spirit land. To prevent this catastrophe, the body of the deceased is disinterred and decapitated, and to make assurance doubly sure the head is smashed or a needle is stuck into it and into the heart. See Manuk Abeghian, *Der armenische Volksglaube* (Leipsic, 1899), p. 11. In some parts of West Africa it is similarly customary to disinter and decapitate a corpse of a person whose ghost is supposed to be causing sickness, "because the deceased, having his head cut off, will not have the same strength as before, and consequently will not be in a position to trouble him (the patient)." See J. B. Labat, *Relation Historique de l'Ethiopie Occidentale* (Paris, 1732), i. 208.

² So Orestes, driven mad by the *Furies* of his murdered mother, is said to have recovered his senses on biting off one of his own fingers (Pausanias, viii. 34. 2). By the sacrifice he may be supposed to have appeased the anger of his mother's ghost, who was thought to be causing his madness. Compare *Folk-lore in the Old Testament*, iii. 240 sq.

ἀπαγαγόντες ὄρος ἔδησαν, καὶ κεῖ κατὰ Διονύσου
βούλησιν ὑπὸ ἵππων διαφθαρεῖς ἀπέθανε.

- 2 Διελθὼν δὲ Θράκην [καὶ τὴν Ἰνδικὴν ἅπασαν,
στήλας ἐκεῖ στήσας]¹ ἦκεν εἰς Θήβας, καὶ τὰς
γυναῖκας ἠνάγκασε καταλιπούσας τὰς οἰκίας
βακχεύειν ἐν τῷ Κιθαιρῶνι. Πενθεὺς δὲ γεννη-
θεὶς ἐξ Ἀγαυῆς Ἐχίονι, παρὰ Κάδμου εἰληφὼς
τὴν βασιλείαν, διεκώλυε ταῦτα γίνεσθαι, καὶ
παραγενόμενος εἰς Κιθαιρῶνα τῶν Βακχῶν κατὰ-
σκοπος ὑπὸ τῆς μητρὸς Ἀγαυῆς κατὰ μανίαν
ἐμελίσθη· ἐνόμισε γὰρ αὐτὸν θηρίον εἶναι. δεί-
ξας δὲ Θηβαίοις ὅτι θεὸς ἐστίν, ἦκεν εἰς Ἄργος,
καὶ κεῖ² πάλιν οὐ τιμῶντων αὐτὸν ἐξέμηνε τὰς
γυναῖκας. αἱ δὲ ἐν τοῖς ὄρεσι τοὺς ἐπιμαστιδίους
ἔχουσαι³ παῖδας τὰς σάρκας αὐτῶν ἐσιτοῦντο.
- 3 βουλόμενος δὲ ἀπὸ τῆς Ἰκαρίας εἰς Νάξον διακο-
μισθῆναι, Τυρρηνῶν ληστρικὴν ἐμισθώσατο τρι-
ήρη. οἱ δὲ αὐτὸν ἐνθέμενοι Νάξον μὲν παρέπλεον,
ἠπείγοντο δὲ εἰς τὴν Ἀσίαν ἀπεμπολήσοντες.
ὁ δὲ τὸν μὲν ἰστὸν⁴ καὶ τὰς κώπας ἐποίησεν ὄφεις,
τὸ δὲ σκάφος ἐπλησε κισσοῦ καὶ βοῆς αὐλῶν· οἱ
δὲ ἐμμανεῖς γενόμενοι κατὰ τῆς θαλάττης ἔφυγον

¹ The words enclosed in brackets are probably an inter-
polation, as Heyne thought. Hercher omits them.

² κακείνων Eberhard.

³ ἔψουσαι A. Ludwich, perhaps rightly. But we should
expect ἐψήσασαι.

⁴ ἰστὸν Aegius: ἰσθμὸν A.

¹ The king thus done to death was perhaps supposed to die
in the character of the god; for Dionysus himself was said to
have been rent in pieces by the Titans. See *Adonis, Attis,*
Osiris, 3rd ed. ii. 98 sq.; *Spirits of the Corn and of the Wild*,
i. 24 sq.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL MEMBERSHIP

797,885 Books!

**All you can read
for only
\$8.99/month**

Continue

*Fair usage policy applies



καὶ ἐγένοντο δελφῖνες. ὥς δὲ¹ μαθόντες αὐτὸν θεὸν ἄνθρωποι ἐτίμων, ὁ δὲ ἀναγαγὼν ἐξ "Αἰδου τὴν μητέρα, καὶ προσαγορεύσας Θυώνην, μετ' αὐτῆς εἰς οὐρανὸν ἀνῆλθεν.

¹ ὥς δὲ Müller, Westermann : ὧδε Heyne : ὥς δὲ Bekker, Hercher, Wagner.

¹ The story of Dionysus and the pirates is the theme of the Homeric Hymn No. VII. *To Dionysus*. Compare Ovid, *Metamorph.* iii. 581 sqq.; Hyginus, *Fab.* 134 ; *id. Astronom.* ii. 17; Servius, on Virgil, *Aen.* i. 67; *Scriptores rerum mythicarum Latini*, ed. G. H. Bode, vol. i. pp. 39, 133 (*First Vatican Mythographer*, 123 ; *Second Vatican Mythographer*, 171)

² Compare Diodorus Siculus, iv. 25. 4. Dionysus is said to have gone down to hell to fetch up his mother Semele at Lerna, where he plunged into the Alcyonian Lake, a pool which was supposed to be bottomless and therefore to afford an easy access to the nether world. See Pausanias ii. 37. 5 ; and for a description of the pool as it is at the present time, see my commentary on Pausanias, vol. v. pp. 604 sq. Never having been in hell before, Dionysus did not know how to go there, and he was reduced to the necessity of asking the way. A certain Prosymnus pointed it out to the deity on condition of receiving a certain reward. When Dionysus returned from the lower world, he found that his guide had died in the meantime ; but he punctually paid the promised reward to the dead man at his grave with the help of a branch of fig wood, which he whittled into an appropriate shape. This story was told to explain the similar implements which figured prominently in the processions of Dionysus. See Clement of Alexandria, *Protrept.* ii. 34, pp. 29 sq., ed. Potter ; Nonnus, in Westermann's *Mythographi Graeci, Appendix Narrationum.* xxii. 1, p. 368 ; Tzetzes, *Schol. on Lycophron*, 212 ; Arnobius, *Adversus Nationes*, v. 28 ; Hyginus, *Astronom.* ii. 5. Pausanias calls the god's guide Polymnus, unless that form of the name is the mistake of a copyist for Prosymnus, as seems to be suggested by the epithet Prosymna, which was applied to Demeter in the sacred grove at Lerna, where Dionysus also had an image. See Pausanias, ii. 37. 1. However, Hyginus gives Hypolipnus as the name of the guide to hell. Every year the descent of the god through the deep water was

into dolphins.¹ Thus men perceived that he was a god and honoured him; and having brought up his mother from Hades and named her Thyone, he ascended up with her to heaven.²

celebrated with nocturnal rites on the reedy margin of the pool (Pausanias, ii. 37. 6). The pious Pausanias shrank from divulging the nature of the rites; but from Plutarch we learn that a lamb was thrown into the lake as an offering to the warder of hell, while on trumpets hidden in the god's leafy emblems the buglers blew blasts which, startling the stillness and darkness of night, were believed to summon up the lost Dionysus from the watery depths. See Plutarch, *Isis et Osiris*, 35. Perhaps in answer to this bugle call an actor, dressed in the vine-god's garb, may have emerged dripping from the pool to receive the congratulations of the worshippers on his rising from the dead. However, according to others, the resurrection of Dionysus and his mother took place, not in the gloomy swamp at Lerna, but on the beautiful, almost landlocked, bay of Troezen, where nowadays groves of oranges and lemons, interspersed with the dark foliage of tall cypresses, fringe the margin of the calm blue water at the foot of the rugged mountains. See Pausanias, ii. 31. 2. Plutarch has drawn a visionary picture of the scene of the ascension. It was, he says, a mighty chasm like the caves sacred to Bacchus, mantled with woods and green grass and blooming flowers of every sort, and exhaling a delicious, an intoxicating, perfume, while all about it the souls of the departed circled and stooped upon the wing like flights of birds, but did not dare to cross its tremendous depth. It was called the Place of *Forgetfulness*. See Plutarch, *De sera numinis vindicta*, 22, pp. 565 sq. A pretty story was told of the device by which Dionysus induced the grim warden of the dead to release the soul of his mother from the infernal gaol. It is said that Hades consented to set her free provided that her son would send of his best beloved to replace her shade in the world of shadows. Now of all the things in the world the dearest to Dionysus were the ivy, the vine, and the myrtle; so of these he sent the myrtle, and that is why the initiated in his rites wreathed their brows with myrtle leaves. See Scholiast on Aristophanes, *Frogs*, 330. The harrying of hell is the theme of Aristophanes's amusing comedy *The Frogs*.

Ὁ δὲ Κάδμος μετὰ Ἀρμονίας Θήβας ἐκλιπῶν πρὸς Ἐγχελέας¹ παραγίνεται. τούτοις δὲ ὑπὸ Ἰλλυριῶν πολεμουμένοις ὁ θεὸς ἔχρησεν Ἰλλυριῶν κρατήσειν, εἰ ἡγεμόνας Κάδμον καὶ Ἀρμονίαν ἔχωσιν. οἱ δὲ πεισθέντες ποιοῦνται κατὰ Ἰλλυριῶν ἡγεμόνας τούτους καὶ κρατοῦσι. καὶ βασιλεύει Κάδμος Ἰλλυριῶν, καὶ παῖς Ἰλλυριὸς αὐτῷ γίνεται. αὐθις δὲ μετὰ Ἀρμονίας εἰς δράκοντα μεταβαλὼν εἰς Ἡλύσιον πεδῖον ὑπὸ Διὸς ἐξεπέμφθη.

Πολύδωρος δὲ Θηβῶν βασιλεὺς γενόμενος Νυκτιίδα γαμεῖ, Νυκτέως <τοῦ>² Χθονίου θυγατέρα, καὶ γεννᾷ Λάβδακον. οὗτος ἀπώλετο, μετὰ³ Πενθέα ἐκείνῳ φρονῶν παραπλήσια. καταλιπόντος δὲ Λαβδάκου παῖδα ἐνιαυσιαῖον Λάιον, τὴν ἀρχὴν ἀφείλετο Λύκος, ἕως οὗτος ἦν παῖς, ἀδελφὸς ὢν Νυκτέως. ἀμφότεροι δὲ [ἀπὸ Εὐ-

¹ Ἐγχελέας R : ἀγχελέας A.

² τοῦ inserted by Aegius.

³ κατὰ Siebelis.

¹ As to the departure of Cadmus and Harmonia to Illyria and their transformation into snakes in that country, where their tomb was shown in later ages, see Apollonius Rhodius, *Argon.* iv. 516 sqq. ; Dionysius Periegetes, *Orbis Descriptio*, 390 sqq., with the commentary of Eustathius on v. 391 ; Strabo, i. 2. 39, p. 46, vii. 7. 8, p. 326 ; Pausanias, ix. 5. 3 ; Athenaeus, xi. 5, p. 462 B ; Stephanus Byzantius, s.v. Δυρράχιον ; J. Tzetzes, *Chiliades*, iv. 393 sqq. ; Ovid, *Metamorph.* iv. 563-603 ; Hyginus, *Fab.* 6 ; Lactantius Placidus, on Statius, *Theb.* iii. 290 ; *Scriptores rerum mythicarum Latini*, ed. G. H. Bode, vol. i. p. 48 (First Vatican Mythographer, 150). Euripides mentions the transformation of the couple into snakes, but without speaking of their banishment to Illyria (*Bacchae*, 1530 sq.), probably because there is a long



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

HISTORY

Tens of thousands of important historical sources, many previously unobtainable, are now available for the first time with a Forgotten Books Full Membership.

Unlimited Access
\$8.99/month

Continue

*Fair usage policy applies



βοίας]¹ φυγόντες, ἐπεὶ Φλεγύαν ἀπέκτειναν τὸν Ἄρεος καὶ Δωτίδος τῆς Βοιωτίδος, Ὑρίαν² κατῴκουν, καὶ . . .³ διὰ τὴν πρὸς Πενθέα οἰκειότητα ἐγεγόνεσαν πολῖται. αἶρεθεις οὖν Λύκος πολέμαρχος ὑπὸ Θηβαίων ἐπέθετο⁴ τῇ δυναστείᾳ, καὶ βασιλεύσας ἔτη εἴκοσι,⁵ φονευθεὶς ὑπὸ Ζήθου καὶ Ἀμφίονος θνήσκει δι' αἰτίαν τήνδε. Ἀντιόπη θυγάτηρ ἦν Νυκτέως· ταύτῃ Ζεὺς συνῆλθεν. ἡ δὲ ὥς ἔγκυος ἐγένετο, τοῦ πατρὸς ἀπειλοῦντος εἰς Σικυῶνα ἀποδιδράσκει πρὸς Ἐπωπέα καὶ τούτῳ γαμεῖται. Νυκτεὺς δὲ ἀθυμήσας ἑαυτὸν φονεύει, δούς ἐντολὰς⁶ Λύκῳ παρὰ Ἐπωπέως καὶ παρὰ Ἀντιόπης λαβεῖν δίκας. ὁ δὲ στρατευσάμενος Σικυῶνα χειροῦται, καὶ τὸν μὲν Ἐπωπέα κτείνει, τὴν δὲ Ἀντιόπην ἡγάγεν αἰχμαλωτον. ἡ δὲ ἀγο-

¹ ἀπὸ Εὐβοίας A. These words are deleted by Hercher and Wagner. Heyne also preferred to omit them. See exegetical note. ² Ὑρίαν Heyne: Συρίαν A.

³ There seems to be a lacuna here, which Heyne proposed to supply by the words ἐκείθεν ἐλθόντες εἰς Θήβας. I translate accordingly.

⁴ ἐπέθετο E: ἐπετίθετο A.

⁵ εἴκοσι A: δεκαοκτώ E.

⁶ ἐντολὰς ERS: ἐντολήν A.

¹ This Phlegyas is supposed to be Phlegyas, king of Orchomenus, whom Pausanias (ix. 36. 1) calls a son of Ares and Chryse. If this identification is right, the words "from Euboea" appear to be wrong, as Heyne pointed out, since Orchomenus is not in Euboea but in Boeotia. But there were many places called Euboea, and it is possible that one of them was in Boeotia. If that was so, we may conjecture that the epithet "Boeotian," which, applied to Dotis, seems superfluous, was applied by Apollodorus to Euboea and has been misplaced by a copyist. If these conjectures are adopted, the text will read thus: "Both of them fled from Euboea in Boeotia because they had killed Phlegyas, son of

Euboea because they had killed Phlegyas, son of Ares and Dotis the Boeotian,¹ and they took up their abode at Hyria, and thence having come to Thebes, they were enrolled as citizens through their friendship with Pentheus. So after being chosen commander-in-chief by the Thebans, Lycus compassed the supreme power and reigned for twenty years, but was murdered by Zethus and Amphion for the following reason. Antiope was a daughter of Nycteus, and Zeus had intercourse with her.² When she was with child, and her father threatened her, she ran away to Epopeus at Sicyon and was married to him. In a fit of despondency Nycteus killed himself, after charging Lycus to punish Epopeus and Antiope. Lycus marched against Sicyon, subdued it, slew Epopeus, and led Antiope away captive. On the way she gave birth to two

Ares and Dotis, and they took up their abode at Hyria." As to the various places called Euboea, see Stephanus Byzantius, *s.v.* Εὐβοία; W. Pape, *Wörterbuch der griechischen Eigennamen*, *s.v.* Εὐβοία.

² With the following story of Antiope and Dirce compare Pausanias, ii. 6. 1 *sqq.*, ix. 25. 3; J. Malalas, *Chronographia*, ii. pp. 45-49, ed. L. Dindorf; Scholiast on Apollonius Rhodius, *Argon.* iv. 1090; Nicolaus Damascenus, frag. 11, in *Fragmenta Historicorum Graecorum*, ed. C. Müller, iii. 365 *sq.*; Hyginus, *Fab.* 7 and 8; *Scriptores rerum mythicarum Latini*, ed. G. H. Bode, vol. i. pp. 32, 99 *sq.* (First Vatican Mythographer, 97; Second Vatican Mythographer, 74). Euripides wrote a tragedy *Antiope*, of which Hyginus (*Fab.* 8) gives a summary. Many fragments of the play have been preserved. See *Tragicorum Graecorum Fragmenta*, ed. A. Nauck,² pp. 410 *sqq.* In his version of the story Apollodorus seems to have followed Euripides. The legend is commemorated in the famous group of statuary called the *Farnese bull*, which is now in the museum at Naples. See A. Baumeister, *Denkmäler des klassischen Altertums*, i. 107, fig. 113.

μένη δύο γεννᾶ παῖδας ἐν Ἐλευθεραῖς τῆς Βοιωτίας, οὓς ἐκκειμένους εὐρὼν βουκόλος ἀνατρέφει, καὶ τὸν μὲν καλεῖ Ζῆθον τὸν δὲ Ἀμφίονα. Ζῆθος μὲν οὖν ἐπεμελεῖτο βουφορβίων,¹ Ἀμφίων δὲ κιθαρωδίαν ἥσκει, δόντος αὐτῷ λύραν Ἑρμοῦ. Ἀντιόπην δὲ ἠκίζετο Λύκος καθείρξας καὶ ἡ τούτου γυνὴ Δίρκη· λαθοῦσα δέ ποτε, τῶν δεσμῶν αὐτομάτως² λυθέντων, ἤκεν ἐπὶ τῇ τῶν παίδων ἔπαυλιν, δεχθῆναι πρὸς αὐτῶν θέλουσα. οἱ δὲ ἀναγνωρισάμενοι τὴν μητέρα, τὸν μὲν Λύκον κτείνουσι, τὴν δὲ Δίρκην δήσαντες ἐκ ταύρου ῥίπτουσι θανοῦσαν εἰς κρήνην τὴν ἀπ' ἐκείνης καλουμένην Δίρκην. παραλαβόντες δὲ τὴν δυναστείαν τὴν μὲν πόλιν ἐτείχισαν, ἐπακολουθησάντων τῇ Ἀμφίονος λύρα τῶν λίθων, Λάιον δὲ ἐξέβαλον. ὁ δὲ ἐν Πελοποννήσῳ διατελῶν ἐπιζενούται Πέλοπι, καὶ τούτου παῖδα Χρῦσιππον ἵρματοδρομεῖν διδάσκων ἐρασθεὶς ἀναρπάζει.

¹ βουφορβίων ES : βουφοραίων A.

² αὐτομάτως Heyne, Westermann, Müller, Bekker, Hercher : αὐτομάτων ESA, Wagner.

¹ Compare Pausanias, ix. 5. 7 sq. The two brothers are said to have quarrelled, the robust Zethus blaming Amphion for his passionate addiction to music and urging him to abandon it for what he deemed the more manly pursuits of agriculture, cattle-breeding and war. The gentle Amphion yielded to these exhortations so far as to cease to strum the lyre. See Dio Chrysostom, *Or.* lxxiii. vol. ii. p. 254, ed. L. Dindorf; Horace, *Epist.* i. 18. 41-44; *Tragicorum Graecorum Fragmenta*, ed. A. Nauck², pp. 414-416, frag. 184-188. The discussion between the two brothers, the one advocating the practical life and the other the contemplative or artistic, seems to have been famous. It is illustrated by a fine relief in which we see Amphion standing and holding out his lyre eagerly for the admiration of his athletic brother, who sits



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL

MEMBERSHIP

797,885 Books!

All you can read

for only

\$8.99/month

Continue

*Fair usage policy applies



6 Γαμεῖ δὲ Ζῆθος μὲν Θήβην, ἀφ' ἧς ἡ πόλις
Θῆβαι, Ἀμφίων δὲ Νιόβην τὴν Ταντάλου, ἡ
γεννᾷ παῖδας μὲν ἑπτὰ, Σίπυλον Εὐπίνυτον
'Ισμηνὸν Δαμασίχθονα Ἀγήνορα Φαίδιμον Τάν-
ταλον, θυγατέρας δὲ τὰς ἴσας, Ἐθοδαίαν (ἣ ὥς
τινες Νέαιραν) Κλεόδοξαν Ἀστυόχην Φθίαν
Πελοπίαν Ἀστυκράτειαν Ὠγυγίαν. Ἡσίοδος δὲ

¹ For the story of Niobe and her children, see Homer, *Iliad*, xxiv. 602 *sqq.*; Diodorus Siculus, iv. 74; Pausanias, i. 21. 3, ii. 21. 9, v. 11. 2, v. 16. 4, viii. 2. 5 and 7; J. Tzetzes, *Chiliades*, iv. 416 *sqq.*; Ovid, *Metamorph.* vi. 146 *sqq.*; Hyginus, *Fab.* 9 and 11; Lactantius Placidus on Statius, *Theb.* iii. 191; *Scriptores rerum mythicarum Latini*, ed. G. H. Bode, vol. i. p. 50 (*First Vatican Mythographer*, 156). Great diversity of opinion prevailed among the ancients with regard to the number of Niobe's children. Diodorus, Ovid, Hyginus, Lactantius Placidus, and the *First Vatican Mythographer* agree with Apollodorus as to the seven sons and seven daughters of Niobe, and from the Scholiast on Euripides, *Phoenissae*, 159, we learn that Aeschylus, Euripides, and Aristophanes in lost plays adopted the same numbers, but that Pherecydes agreed with Homer in reckoning six sons and six daughters, while Hellanicus allowed the lady no more than four sons and three daughters. On the other hand, Xanthus the Lydian, according to the same Scholiast, credited her with a score of children, equally divided between the two sexes. Herein he probably followed the authority of Hesiod (see Apollodorus, below), and the same liberal computation is said to have been accepted by Bacchylides, Pindar, and Mimnermus, while Sappho reduced the figure to twice nine, and Alcman to ten all told (Aulus Gellius, xx. 70; Aelian, *Varia Historia*, xii. 36). Aeschylus and Sophocles each wrote a tragedy *Niobe*, of which some fragments remain. See *Tragicorum Graecorum Fragmenta*, ed. A. Nauck², pp. 50 *sqq.*, 228 *sq.*; *The Fragments of Sophocles*, ed. A. C. Pearson, ii. 94 *sqq.*, frag. 442-451. The subject is rendered famous by the fine group of ancient statuary now in the Uffizi gallery at Florence. See

Zethus married Thebe, after whom the city of Thebes is named; and Amphion married Niobe, daughter of Tantalus,¹ who bore seven sons, Sipylus, Eupinytus, Ismenus, Damasichthon, Agenor, Phaedimus, Tantalus, and the same number of daughters, Ethodaia (or, as some say, Neaera), Cleodoxa, Astyoche, Phthia, Pelopia, Astycratia, and Ogygia. But Hesiod says that they had ten sons and ten

A. Baumeister, *Denkmäler des klassischen Altertums*, iii. 1674 *sqq.* Antiquity hesitated whether to assign the group to Scopas or Praxiteles (Pliny, *Nat. Hist.* xxxvi. 28), and modern opinion is still divided on the question. See my note on Pausanias, ii. 29. 9 (vol. iii. p. 201). The pathetic character of the group may perhaps be held to speak in favour of Scopas, who seems to have excelled in the portrayal of the sterner, sadder emotions, while Praxiteles dwelt by preference on the brighter, softer creations of the Greek religious imagination. This view of the sombre cast of the genius of Scopas is suggested by the subjects which he chose for the decoration of the temple of Athena Alea at Tegea (Pausanias, viii. 45. 5–7), and by the scanty remains of the sculptures which have been found on the spot. See my commentary on Pausanias, vol. iv. pp. 426 *sqq.* However, the late historian of Greek sculpture, Professor M. Collignon, denied that the original of this famous group, which he regarded as a copy, was either by Scopas or Praxiteles. He held that it belongs to an Asiatic school of sculpture characterized by picturesque grouping, and that it could not have been executed before the third century B.C. To the same school he would assign another famous group of sculpture, that of Dirce and the bull (above, iii. 5. 5 note). See M. Collignon, *Histoire de la Sculpture Grecque* (Paris, 1892–1897), ii. 532 *sqq.* The tomb of the children of Niobe was shown at Thebes (Pausanias, ix. 16. 7; compare Euripides, *Phoenissae*, 159 *sq.*); but according to Statius (*Theb.* vi. 124 *sq.*) the *Mater Dolorosa* carried the ashes of her dead children in twice six urns to be buried on her native Mount Sipylus. Thus the poet dutifully follows Homer in regard to the number of the children.

δέκα μὲν υἱοὺς δέκα δὲ θυγατέρας, Ἡρόδωρος¹ δὲ
 δύο μὲν ἄρρενας τρεῖς δὲ θηλείας, "Ομηρος δὲ ἐξ
 μὲν υἱοὺς ἐξ δὲ θυγατέρας φησὶ γενέσθαι. εὐτεκ-
 νος δὲ οὖσα Νιόβη τῆς Λητοῦς εὐτεκνοτέρα εἶπεν
 ὑπάρχειν. Λητὼ δὲ ἀγανακτήσασα τήν τε "Αρ-
 τεμιν καὶ τὸν Ἀπόλλωνα κατ' αὐτῶν παρώξυνε,
 καὶ τὰς μὲν θηλείας ἐπὶ τῆς οἰκίας κατετόξευσεν
 "Αρτεμις, τοὺς δὲ ἄρρενας κοινῇ πάντας ἐν Κιθαι-
 ρῶνι Ἀπόλλων κυνηγετοῦντας ἀπέκτεινεν. ἐσώ-
 θη δὲ τῶν μὲν ἀρρένων Ἀμφίων, τῶν δὲ θηλειῶν
 Χλωρίς ἢ πρεσβυτέρα, ἣ Νηλεὺς συνώκησε.
 κατὰ δὲ Τελέσιλλαν ἐσώθησαν Ἀμύκλας² καὶ
 Μελίβοια, ἐτοξεύθη δὲ ὑπ' αὐτῶν καὶ Ἀμφίων.
 αὕτη δὲ Νιόβη Θήβας ἀπολιποῦσα πρὸς τὸν
 πατέρα Τάνταλον ἦκεν εἰς Σίπυλον, κακεῖ Διὶ
 εὐξαμένη τὴν μορφήν εἰς λίθον μετέβαλε, καὶ
 χεῖται δάκρυα νύκτωρ καὶ μεθ' ἡμέραν τοῦ λίθου.
 7 Μετὰ δὲ τὴν Ἀμφίονος τελευταίαν Λάιος τὴν
 βασιλείαν παρέλαβε. καὶ γήμας θυγατέρα Μενoi-
 κέως, ἣν ἔνιοι μὲν Ἰοκάστην ἔνιοι δὲ Ἐπικάστην
 λέγουσι, χρήσαντος τοῦ θεοῦ μὴ γεννᾶν (τὸν

¹ Ἡρόδωρος Aegius : ἡρόδοτος A.

² Ἀμύκλας A, Westermann, Müller, Wagner : Ἀμύκλα
 Heyne, Bekker, Hercher.

¹ Compare Pausanias, ii, 21. 9, v. 16. 4, according to whom
 Meliboea was the original name of Chloris ; but she turned
 pale with fear at the slaughter of her brothers and sisters,
 and so received the name of Chloris, that is, the Pale
 Woman. As to the marriage of Chloris with Neleus, see
 Homer, *Od.* xi. 281 *sqq.*

² The ancients differed as to the death of Amphion.
 According to one account, he went mad (Lucian, *De salta-
 tione*, 41), and in attempting to attack a temple of Apollo,



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

HISTORY

Tens of thousands of important historical sources, many previously unobtainable, are now available for the first time with a Forgotten Books Full Membership.

Unlimited Access
\$8.99/month

Continue

*Fair usage policy applies



γεννηθέντα γὰρ πατροκτόνον ἔσσεσθαι) ὁ δὲ οἰνωθεὶς συνῆλθε τῇ γυναικί. καὶ τὸ γεννηθὲν ἐκθεῖναι δίδωσι νομεῖ, περόναις διατρήσας τὰ σφυρά. ἀλλ' οὗτος μὲν ἐξέθηκεν εἰς Κιθαιρῶνα, Πολύβου δὲ βουκόλοι, τοῦ Κορινθίων βασιλέως, τὸ βρέφος εὐρόντες πρὸς τὴν αὐτοῦ γυναῖκα Περίβοιαν ἤνεγκαν. ἡ δὲ ἀνελούσα ὑποβάλλεται, καὶ θεραπεύσασα τὰ σφυρὰ Οἰδίπουν καλεῖ, τοῦτο θεμένη τὸ ὄνομα διὰ τὸ τοὺς πόδας ἀνοιδῆσαι. τελειωθείς δὲ ὁ παῖς, καὶ διαφέρων τῶν ἡλίκων ῥώμῃ,¹ διὰ φθόνον² ὠνειδίζετο ὑπόβλητος. ὁ δὲ πυνθανόμενος παρὰ³ τῆς Περιβοίας μαθεῖν οὐκ ἠδύνατο· ἀφικόμενος δὲ εἰς Δελφοὺς περὶ τῶν ἰδίων ἐπυνθάνετο γονέων. ὁ δὲ θεὸς εἶπεν αὐτῷ εἰς τὴν πατρίδα μὴ πορεύεσθαι· τὸν μὲν γὰρ πατέρα φονεύσειν, τῇ μητρὶ δὲ μιγήσεσθαι. τοῦτο ἀκούσας, καὶ νομίζων ἐξ ὧν ἐλέγετο γεγεννησθαι,⁴ Κόρινθον μὲν ἀπέλιπεν, ἐφ' ἄρματος δὲ διὰ τῆς Φωκίδος φερόμενος συντυγχάνει κατὰ τινα στενὴν ὁδὸν ἐφ' ἄρματος ὀχουμένῳ Λαΐῳ. καὶ Πολυφόντου⁵ (κῆρυξ

¹ ῥώμῃ E: ἐν ῥώμῃ A.

² φθόνον E: φόνον A.

³ παρὰ E: περὶ A.

⁴ γεγεννησθαι E, Zenobius, *Cent.* ii. 68: γεγενῆσθαι A.

⁵ Πολυφόντου . . . κελεύοντος E: Πολυφόντη . . . καὶ κελεύσαντος A.

Sophocles and is reproduced by Zenobius (*Cent.* ii. 68) in a somewhat abridged form with certain verbal changes, but as usual without acknowledgment. Some parallel stories occur in the folk-lore of other peoples. See Appendix, "The Oedipus Legend."

¹ Sophocles calls her Merope (*Oedipus Tyrannus*, 775), and so does Seneca (*Oedipus*, 272, 661, 802). But, according to Pherecydes, the wife of Polybus was Medusa, daughter of Orsilochus (Scholiast on Sophocles, *l.c.*).

to beget a son, for the son that should be begotten would kill his father; nevertheless, flushed with wine, he had intercourse with his wife. And when the babe was born he pierced the child's ankles with brooches and gave it to a herdsman to expose. But the herdsman exposed it on Cithaeron; and the neatherds of Polybus, king of Corinth, found the infant and brought it to his wife Periboea.¹ She adopted him and passed him off as her own, and after she had healed his ankles she called him Oedipus, giving him that name on account of his swollen feet.² When the boy grew up and excelled his fellows in strength, they spitefully twitted him with being supposititious. He inquired of Periboea, but could learn nothing; so he went to Delphi and inquired about his true parents. The god told him not to go to his native land, because he would murder his father and lie with his mother. On hearing that, and believing himself to be the son of his nominal parents, he left Corinth, and riding in a chariot through Phocis he fell in with Laius driving in a chariot in a certain narrow road.³ And when Polyphontes,

² The name Oedipus was interpreted to mean "swollen foot." As to the piercing of the child's ankles, see Sophocles, *Oedipus Tyrannus*, 718; Euripides, *Phoenissae*, 26 sq.; Diodorus Siculus, iv. 64. 1; Pausanias, x. 5. 3; Hyginus, *Fab.* 66; Seneca, *Oedipus*, 812 sq.

³ The "narrow road" is the famous Cleft Way (Pausanias, x. 5. 3 sq.) now called the Cross-road of Megas (*Stavrodromi tou Mega*), where the road from Daulis and the road from Thebes and Lebadea meet and unite in the single road ascending through the long valley to Delphi. At this point the pass, shut in on either hand by lofty and precipitous mountains, presents one of the wildest and grandest scenes in all Greece; the towering cliffs of Parnassus on the

δὲ οὗτος ἦν Λαΐου) κελεύοντος ἐκχωρεῖν καὶ δι'
ἀπείθειαν καὶ ἀναβολὴν κτείναντος τῶν ἵππων
τὸν ἕτερον, ἀγανακτήσας Οἰδίπους καὶ Πολυ-
φόντην καὶ Λάιον ἀπέκτεινε, καὶ παρεγένετο εἰς
8 Θήβας. Λάιον μὲν οὖν θάπτει βασιλεὺς Πλαται-
έων¹ Δαμασίστρατος, τὴν δὲ βασιλείαν Κρέων ὁ
Μενοικέως παραλαμβάνει. τούτου δὲ βασιλεύ-
οντος οὐ μικρὰ συμφορὰ κατέσχε Θήβας. ἔπεμψε
γὰρ Ἡρα Σφίγγα, ἡ μητρὸς μὲν Ἐχίδνης ἦν πατ-
ρὸς δὲ Τυφῶνος, εἶχε δὲ πρόσωπὸν μὲν γυναικός,
στήθος δὲ καὶ βάσιν καὶ οὐρὰν λέοντος καὶ πτέ-
ρυγας ὄρνιθος. μαθοῦσα δὲ αἶνιγμα παρὰ μουσῶν
ἐπὶ τὸ Φίκιον ὄρος ἐκαθέζετο, καὶ τοῦτο προύτεινε
Θηβαίοις. ἦν δὲ τὸ αἶνιγμα· τί ἐστὶν ὃ μίαν
ἔχον φωνὴν² τετράπουν καὶ δίπουν καὶ τρίπουν

¹ πλαταιέων E: πλατυμέων A. Wagner reports πλατυμέων to be the reading of E. But this is apparently a misprint for A. See Heyne *ad. l.*: “Πλατυμέων vitiose omnes codd.”

² φωνὴν A: μορφήν E. The reading φωνή is supported by the Argument to Sophocles, *Oedipus Tyrannus* (p. 6 ed. Jebb), the Argument to Euripides, *Phoenissae*, and the Scholium on verse 50 (*Scholia in Euripidem*, ed. E. Schwartz, vol. i. pp. 243 sq. 256), Athenaeus, x. 83, p. 456 B, and the *Palatine Anthology*, xiv. 64, in all of which passages the oracle is quoted with φωνή instead of μορφή. On the other hand the reading μορφή is supported by some MSS. of Tzetzes, *Schol. on Lycophron*, 7, though the editor, Muller, prints φωνή in the text.

northern side of the valley are truly sublime. Not a trace of human habitation is to be seen. All is solitude and silence, in keeping with the tragic memories of the spot. Compare my commentary on Pausanias, x. 5. 3 (vol. v. pp. 231 sq.). As to the Cleft Way or Triple Way, as it was also called, and the fatal encounter of the father and son at it, see Sophocles, *Oedipus Tyrannus*, 715 sqq., 1398 sqq.; Euripides, *Phoenissae*, 37 sqq.; Seneca, *Oedipus*, 276 sqq.

¹ Compare Pausanias, ix. 5. 4.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL MEMBERSHIP

797,885 Books!

**All you can read
for only
\$8.99/month**

Continue

*Fair usage policy applies



γίνεται; χρησμοῦ δὲ Θηβαίοις ὑπάρχοντος τηνικαῦτα ἀπαλλαγῆσεσθαι τῆς Σφιγγὸς ἥνίκα ἂν τὸ αἶνιγμα λύσωσι, συνιόντες εἰς ταῦτό¹ πολλάκις ἐζήτουν² τί τὸ λεγόμενόν ἐστιν, ἐπεὶ³ δὲ μὴ εὔρισκον, ἄρπάσασα ἓνα κατεβίβρωσκε. πολλῶν⁴ δὲ ἀπολομένων, καὶ τὸ τελευταῖον Αἴμονος τοῦ Κρέοντος, κηρύσσει Κρέων τῷ τὸ αἶνιγμα λύσονται⁵ καὶ τὴν βασιλείαν καὶ τὴν Λαΐου δώσειν γυναῖκα. Οἰδίπους δὲ ἀκούσας ἔλυσεν, εἰπὼν τὸ αἶνιγμα τὸ ὑπὸ τῆς Σφιγγὸς λεγόμενον ἄνθρωπον εἶναι· γίνεσθαι⁶ γὰρ τετράπουν βρέφος ὄντα⁷ τοῖς τέτταρσιν ὀχούμενον κώλοις, τελειούμενον⁸ δὲ δίπουν,⁹ γηρῶντα δὲ τρίτην προσλαμβάνειν βάσιν τὸ βάκτρον. ἡ μὲν οὖν Σφίγξ ἀπὸ τῆς ἀκροπόλεως ἑαυτὴν ἔρριψεν, Οἰδίπους δὲ καὶ τὴν βασιλείαν παρέλαβε καὶ τὴν μητέρα ἔγημεν ἀγνοῶν, καὶ παῖδας ἐτέκνωσεν ἐξ αὐτῆς Πολυνείκη¹⁰ καὶ Ἑτεοκλέα, θυγατέρας δὲ Ἰσμήνην καὶ Ἀντιγόνην. εἰσὶ δὲ οἱ γεννηθῆναι τὰ τέκνα φασὶν ἐξ Εὐρυγανείας αὐτῷ τῆς Ὑπέρφαντος.¹¹ φανέντων δὲ ὕστερον τῶν λανθανόντων, Ἰοκάστη μὲν ἐξ ἀγχόνης ἑαυτὴν ἀνῆρ-

¹ συνιόντες εἰς ταῦτό Ε: καὶ συνιόντες εἰς αὐτό Α.

² ἐζήτουν Ε: ἐζήτει Α.

³ ἐπεὶ Heyne, Müller, Wagner: ἐπὰν ΕΑ, Westermann, Bekker. ⁴ πολλῶν Ε: πολλάκις Α.

⁵ λύσονται ΕΑ, Zenobius, *Cent.* ii. 68: λύσαντι Hercher.

⁶ γίνεσθαι Ε: γεννᾶσθαι Α: γεννᾶσθαι <μὲν> Bekker.

⁷ ὄντα Ε, Wagner: wanting in Α.

⁸ τελειούμενον δὲ τὸν ἄνθρωπον Α, Heyne, Westermann, Müller, Bekker: τὸν ἄνθρωπον omitted in Ε and by Hercher and Wagner. ⁹ δίπουν <εἶναι> Bekker.

¹⁰ πολυνείκη Α, Heyne, Westermann, Müller, Bekker, Hercher: πολυνείκην Ε, Zenobius (*Cent.* ii. 68), Wagner. Both forms are attested by ancient writers. See W. Pape, *Wörterbuch der griechischen Eigennamen*³, s.v. Πολυνείκης.

¹¹ Ὑπέρφαντος Aegius: τεύθραντος Α.

and two-footed and three-footed? Now the Thebans were in possession of an oracle which declared that they should be rid of the Sphinx whenever they had read her riddle; so they often met and discussed the answer, and when they could not find it the Sphinx used to snatch away one of them and gobble him up. When many had perished, and last of all Creon's son Haemon, Creon made proclamation that to him who should read the riddle he would give both the kingdom and the wife of Laius. On hearing that, Oedipus found the solution, declaring that the riddle of the Sphinx referred to man; for as a babe he is four-footed, going on four limbs, as an adult he is two-footed, and as an old man he gets besides a third support in a staff. So the Sphinx threw herself from the citadel, and Oedipus both succeeded to the kingdom and unwittingly married his mother, and begat sons by her, Polynices and Eteocles, and daughters, Ismene and Antigone.¹ But some say the children were borne to him by Eurygania, daughter of Hyperphas.² When the secret afterwards came to light, Jocasta hanged herself in a noose,³ and Oedipus

¹ Compare Euripides, *Phoenissae*, 55 *sqq.*; Diodorus Siculus, iv. 64. 4; Hyginus, *Fab.* 67.

² This account is adopted by Pausanias (ix. 5. 10 *sq.*) and by the Scholiast on Euripides (*Phoenissae*, 1760), who cites Pisander as his authority. According to another version, Oedipus, after losing Jocasta, married Astymedusa, who falsely accused her stepsons of attempting her virtue. See Scholiast on Homer, *Il.* iv. 376; Eustathius on Homer, *l.c.*, p. 369; Scholiast on Euripides, *Phoenissae*, 53.

³ Compare Homer, *Od.* xi. 277 *sqq.*; Sophocles, *Oedipus Tyrannus*, 1235 *sqq.* According to Seneca, in one passage (*Oedipus*, 1034 *sqq.*), Jocasta stabbed herself to death on the discovery of her incest. But Euripides makes Jocasta survive her two sons and stab herself to death on their dead bodies. See Euripides, *Phoenissae*, 1455-1459. Herein he was perhaps followed by Seneca in his tragedy

τησεν, Οἰδίπους δὲ τὰς ὄψεις τυφλώσας ἐκ Θηβῶν ἤλαύνετο, ἄρας τοῖς παισὶ θέμενος, οἷ τῆς πόλεως αὐτὸν ἐκβαλλόμενον θεωροῦντες οὐκ ἐπήμυναν. παραγενόμενος δὲ σὺν Ἀντιγόνῃ τῆς Ἀττικῆς εἰς Κολωνόν, ἔνθα τὸ τῶν Εὐμενίδων ἐστὶ τέμενος, καθίζει ἰκέτης, προσδεχθεὶς ὑπὸ Θησέως, καὶ μετ' οὐ πολὺν χρόνον ἀπέθανεν.

VI. Ἐτεοκλῆς δὲ καὶ Πολυνείκης περὶ τῆς βασιλείας συντίθενται πρὸς ἀλλήλους, καὶ αὐτοῖς δοκεῖ τὸν ἕτερον παρ' ἐνιαυτὸν ἄρχειν. τινὲς μὲν οὖν λέγουσι πρῶτον ἄρξαντα Πολυνείκη¹ παραδοῦναι μετ' ἐνιαυτὸν τὴν βασιλείαν Ἐτεοκλεῖ, τινὲς δὲ πρῶτον Ἐτεοκλέα ἄρξαντα² μὴ βούλεσθαι παραδοῦναι τὴν βασιλείαν. φυγαδευθεὶς οὖν Πολυνείκης ἐκ Θηβῶν ἦκεν εἰς Ἄργος, τὸν τε

¹ ἄρξαντα Πολυνείκη Hercher, Wagner: ἄρξαντος Πολυνεικούς A.

² Ἐτεοκλέα ἄρξαντα Faber, Hercher, Wagner: ἔτεοκλέους ἄρξαντος A.

Phoenissae, for in the fragments of that play (vv. 443 sqq.) Seneca represents Jocasta attempting to make peace between Eteocles and Polynices on the battlefield; but the conclusion of the play is lost. Similarly Statius describes how Jocasta vainly essayed to reconcile her warring sons, and how she stabbed herself to death on learning that they had fallen by each other's hands. See Statius, *Theb.* vii. 474 sqq., xi. 634 sqq.

¹ A curious and probably very ancient legend assigned a different motive for the curses of Oedipus. It is said that his sons used to send him as his portion the shoulder of every sacrificial victim, but that one day by mistake they sent him the haunch (ἰσχίον) instead of the shoulder, which so enraged him that he cursed them, praying to the gods that his sons might die by each other's hands. This story was told by the author of the epic *Thebaid*. See Scholiast on Sophocles, *Oedipus Coloneus*, 1375; Zenobius, *Cent.* v.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

HISTORY

Tens of thousands of important historical sources, many previously unobtainable, are now available for the first time with a Forgotten Books Full Membership.

Unlimited Access
\$8.99/month

Continue

*Fair usage policy applies



ὄρμον καὶ τὸν πέπλον ἔχων. ἐβασίλευε δὲ Ἄργους Ἄδραστος ὁ Ταλαοῦ· καὶ τοῖς τούτου βασιλείοις νύκτωρ προσπελάζει, καὶ συνάπτει μάχην Τυδεΐτῳ Οἰνέως φεύγοντι Καλυδῶνα. γενομένης δὲ ἐξαίφνης βοῆς ἐπιφανεὶς Ἄδραστος διέλυσε αὐτούς, καὶ μάντεώς τινος ὑπομνησθεὶς λέγοντος αὐτῷ κάπρῳ καὶ λέοντι συζεύξαι τὰς θυγατέρας, ἀμφοτέρους εἴλετο νυμφίους· εἶχον γὰρ ἐπὶ τῶν ἀσπίδων ὁ μὲν κάπρου προτομὴν ὁ δὲ λέοντος. γαμειὶ δὲ Δηιπύλῃν μὲν Τυδεὺς Ἀργεΐην δὲ Πολυνείκης, καὶ αὐτοὺς Ἄδραστος ἀμφοτέρους εἰς τὰς πατρίδας ὑπέσχετο κατὰξιν. καὶ πρῶτον ἐπὶ Θήβας ἔσπευδε στρατεύεσθαι, καὶ τοὺς ἀριστεὰς συνήθροιζεν.

2 Ἀμφιάραος δὲ ὁ Ὀικλέους,¹ μάντις ὢν καὶ προειδὼς ὅτι δεῖ πάντας τοὺς στρατευσαμένους χωρὶς Ἀδράστου τελευτῆσαι, αὐτὸς τε ὥκνει στρατεύεσθαι καὶ τοὺς λοιποὺς ἀπέτρεπε. Πολυνείκης δὲ ἀφικόμενος πρὸς Ἴφιν τὸν Ἀλέκτορος ἡξίου μαθεῖν πῶς ἂν Ἀμφιάραος ἀναγκασθεῖη στρα-

¹ Ὀικλέους Aegius: ἰοκλέους A.

¹ That is, the necklace and the robe which Cadmus had given to Harmonia at their marriage. See above, iii. 4. 2.

² See above i. 8. 5.

³ Adrastus received the oracle from Apollo. See Euripides, *Phoenissae*, 408 sqq., *Suppliants*, 132 sqq. In these passages the poet describes the nocturnal brawl between the two exiled princes at the gate of the palace, and their reconciliation by Adrastus. Compare Zenobius, i. 30; Hyginus, *Fab.* 69; and the elaborate description of Statius, *Theb.* i. 370 sqq. The words of the oracle given to Adrastus are quoted by the Scholiast on Euripides, *Phoenissae*, 409. According to one interpretation the boar on the shield of Tydeus referred to

necklace and the robe.¹ The king of Argos was Adrastus, son of Talaus; and Polynices went up to his palace by night and engaged in a fight with Tydeus, son of Oeneus, who had fled from Calydon.² At the sudden outcry Adrastus appeared and parted them, and remembering the words of a certain seer who told him to yoke his daughters in marriage to a boar and a lion,³ he accepted them both as bridegrooms, because they had on their shields, the one the forepart of a boar, and the other the forepart of a lion.⁴ And Tydeus married Deipyle, and Polynices married Argia⁵; and Adrastus promised that he would restore them both to their native lands. And first he was eager to march against Thebes, and he mustered the chiefs.

But Amphiaraus, son of Oicles, being a seer and foreseeing that all who joined in the expedition except Adrastus were destined to perish, shrank from it himself and discouraged the rest. However, Polynices went to Iphis, son of Alector, and begged to know how Amphiaraus could be compelled to go

the Calydonian boar, while the lion on the shield of Polynices referred to the lion-faced sphinx. Others preferred to suppose that the two chieftains were clad in the skins of a boar and a lion respectively. See Scholiast on Euripides, *l.c.*; Hyginus, *Fab.* 69.

⁴ As to the devices which the Greeks painted on their shields, as these are described by ancient writers or depicted in vase-paintings, see G. H. Chase, "The Shield Devices of the Greeks," *Harvard Studies in Classical Philology*, vol. xiii. pp. 61-127. From the evidence collected in this essay (pp. 98 and 112 *sq.*) it appears that both the boar and the lion are common devices on shields in vase-paintings.

⁵ Compare Diodorus Siculus, iv. 65. 3; Scholiast on Euripides, *Phoenissae*, 409; Hyginus, *Fab.* 69; Statius, *Theb.* ii. 201 *sqq.*

τεύεσθαι· ὁ δὲ εἶπεν εἰ λάβοι τὸν ὄρμον Ἐριφύλη.
Ἀμφιάραος μὲν οὖν ἀπέειπεν Ἐριφύλη παρὰ Πολυνείκους δῶρα λαμβάνειν, Πολυνείκης δὲ δούς αὐτῇ τὸν ὄρμον ἡξίου τὸν Ἀμφιάραον πείσαι στρατεύειν. ἦν γὰρ ἐπὶ ταύτῃ¹ γενομένης γὰρ †αὐτῆς² πρὸς Ἄδραστον, διαλυσάμενος ὤμοσε, περὶ ὧν <ἄν>³ Ἀδράστῳ⁴ διαφέρηται, διακρίνειν Ἐριφύλη⁵ συγχωρῆσαι. ὅτε οὖν ἐπὶ Θήβας ἔδει στρατεύειν, Ἀδράστου μὲν παρακαλοῦντος Ἀμφιαράου δὲ ἀποτρέποντος, Ἐριφύλη τὸν ὄρμον λαβοῦσα ἔπεισεν αὐτὸν σὺν Ἀδράστῳ⁶ στρατεύειν. Ἀμφιάραος δὲ ἀνάγκην ἔχων στρατεύεσθαι τοῖς παισὶν ἐντολὰς ἔδωκε τελειωθείσι τήν τε μητέρα κτείνειν καὶ ἐπὶ Θήβας στρατεύειν.

3 Ἄδραστος δὲ συναθροίσας <στρατὸν>⁷ σὺν ἡγεμόσιν ἐπτὰ πολεμεῖν ἔσπευδε Θήβας. οἱ δὲ ἡγεμόνες ἦσαν οἶδε· Ἄδραστος Ταλαοῦ, Ἀμφιάραος

¹ ταύτῃ Heyne: ταύτης A.

² αὐτῆς corrupt: αὐτῷ μάχης Bekker: αὐτῷ διαφορᾶς Hercher. Perhaps we should read: αὐτῷ πρὸς Ἄδραστον διαφορᾶς. I have translated accordingly. Heyne conjectured μάχης, ἔριδος, or ἀμφισβητήσεως for αὐτῆς. Sommer conjectured στάσεως, which is perhaps supported by Diodorus Siculus, iv. 65. 6, Ἀμφιαράου πρὸς Ἄδραστον στασιάζοντος.

³ ἄν inserted by Bekker.

⁴ Ἀδράστῳ Emperius, Hercher, Wagner: Ἄδραστος A, Heyne, Westermann, Muller, Bekker.

⁵ ἐριφύλη V: ἐριφύλην A.

⁶ αὐτὸν σὺν Ἀδράστῳ Wagner: τὸν ὧ ἄδραστων PR^b: τῷ ἄδράστῳ C: τὸν Ἄδραστον Heyne (regarding the words as an interpolation), Westermann (preferring to read τῷ Ἀδράστῳ συστρατεύειν): τὸν ἄνδρα Commelinus, Bekker, Hercher.

⁷ στρατὸν a conjecture of Heyne, accepted by Hercher and Wagner.

¹ For the story of the treachery of Eriphyle to her husband Amphiaraus, see also Diodorus Siculus, iv. 65. 5 sq.;



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL

MEMBERSHIP

797,885 Books!

All you can read

for only

\$8.99/month

Continue

*Fair usage policy applies



᾽Οικλέους,¹ Καπανεύς Ἰππονόου, Ἰππομέδων Ἀριστομάχου, οἱ δὲ λέγουσι Ταλαοῦ. οὗτοι μὲν ἐξ ᾽Αργους, Πολυνείκης <δὲ>² Οἰδίποδος ἐκ Θηβῶν, Τυδεὺς Οἰνέως Αἰτωλός, Παρθενοπαῖος Μελανίωνος Ἀρκάς. τινὲς δὲ Τυδέα μὲν καὶ Πολυνείκην οὐ καταριθμοῦσι, συγκαταλέγουσι δὲ τοῖς ἑπτὰ Ἐτέοκλον Ἴφιος καὶ Μηκιστέα.

4 Παραγενόμενοι δὲ εἰς Νεμέαν, ἧς ἐβασίλευε Λυκοῦργος, ἐζήτουν ὕδωρ. καὶ αὐτοῖς ἡγήσατο τῆς ἐπὶ κρήνην ὁδοῦ Ὑψιπύλη, νήπιον παῖδα [ὄντα]³ Ὀφέλτην ἀπολιποῦσα, ὃν ἔτρεφεν Εὐρυδίκης ὄντα καὶ Λυκούργου. αἰσθόμεναι γὰρ αἱ

¹ ᾽Οικλέους Aegius : ἰοκλέους A. ² δὲ inserted by Bekker.

³ ὄντα omitted by Hercher.

¹ The place of Eteoclus among the Seven Champions is recognized by Aeschylus (*Seven against Thebes*, 458 sqq.), Sophocles (*Oedipus Coloneus*, 1316), and Euripides in one play (*Suppliants*, 871 sqq.), but not in another (*Phoenissae*, 1090 sqq.); and he is omitted by Hyginus (*Fab.* 70). His right to rank among the Seven seems to have been acknowledged by the Argives themselves, since they included his portrait in a group of statuary representing the Champions which they dedicated at Delphi. See Pausanias, x. 10. 3.

² Brother of Adrastus. See i. 9. 13.

³ As to the meeting of the Seven Champions with Hypsipyle at Nemea, the death of Opheltes, and the institution of the Nemean games, see Scholia on Pindar, *Nem.*, *Argument*, pp. 424 sq. ed. Boeckh; Bacchylides, *Epinic.* viii. [ix.] 10 sqq.; Clement of Alexandria, *Protrept.* ii. 34, p. 29, ed. Potter, with the Scholiast; Hyginus, *Fab.* 74 and 273; Statius, *Theb.* iv. 646–vi.; Lactantius Placidus, on Statius, *Theb.* iv. 717; *Scriptores rerum mythicarum Latini*, ed. G. H. Bode. vol. i. p. 123 (Second Vatican Mythographer, 141). The institution of the Nemean games in honour of Opheltes or Archemorus was noticed by Aeschylus in a lost play. See *Tragicorum Graecorum Fragmenta*, ed. A. Nauck², p. 49. The judges at the Nemean games wore dark-coloured robes in mourning, it

Amphiaraus, son of Oicles; Capaneus, son of Hipponous; Hippomedon, son of Aristomachus, but some say of Talaus. These came from Argos; but Polynices, son of Oedipus, came from Thebes; Tydeus, son of Oeneus, was an Aetolian; Parthenopaeus, son of Melanion, was an Arcadian. Some, however, do not reckon Tydeus and Polynices among them, but include Eteoclus, son of Iphis,¹ and Mecisteus² in the list of the seven.

Having come to Nemea, of which Lycurgus was king, they sought for water; and Hypsipyle showed them the way to a spring, leaving behind an infant boy Opheltes, whom she nursed, a child of Eurydice and Lycurgus.³ For the Lemnian women, after-

is said, for Opheltes (Scholiast on Pindar, *Nem.*, *Argum.* p. 425, ed. Boeckh); and the crown of parsley bestowed on the victor is reported to have been chosen for the same sad reason (Servius, on Virgil, *Ecl.* vi. 68). However, according to another account, the crowns at Nemea were originally made of olive, but the material was changed to parsley after the disasters of the Persian war (Scholiast on Pindar, *l.c.*). The grave of Opheltes was at Nemea, enclosed by a stone wall; and there were altars within the enclosure (Pausanias, ii. 15, 3). Euripides wrote a tragedy *Hypsipyle*, of which many fragments have recently been discovered in Egyptian papyri. See *Tragicorum Graecorum Fragmenta*, ed. A. Nauck², pp. 594 *sqq.*; A. S. Hunt, *Tragicorum Graecorum Fragmenta Papyracea nuper reperta* (Oxford, no date, no pagination). In one of these fragments (col. iv. 27 *sq.*) it is said that Lycurgus was chosen from all Asopia to be the warder (κληδοῦχος) of the local Zeus. There were officials bearing the same title (κλειδοῦχοι) at Olympia (Dittenberger, *Sylloge Inscriptionum Graecarum*³, vol. ii. p. 168, No. 1021) in Delos (Dittenberger, *Orientis Graeci Inscriptiones Selectae*, vol. i. p. 252, No. 170), and in the worship of Aesculapius at Athens (E. S. Roberts and E. A. Gardner, *Introduction to Greek Epigraphy*, Part ii. p. 410, No. 157). The duty from which they took their title was to keep the keys of the

Λήμνιαι ὕστερον Θόαντα σεσωσμένον ἐκείνον μὲν
ἐκτεῖναν, τὴν δὲ Ὑψιπύλην ἀπημπόλησαν· διὸ
πραθείσα¹ ἐλάτρευε παρὰ Λυκούργῳ. δεικνυούσης
δὲ τὴν κρήνην, ὃ παῖς ἀπολειφθεὶς ὑπὸ δράκοντος
διαφθείρεται. τὸν μὲν οὖν δράκοντα ἐπιφανέντες
οἱ μετὰ Ἀδράστου κτείνουσι, τὸν δὲ παῖδα θάπ-
τουσιν. Ἀμφιάραος δὲ εἶπεν ἐκείνοις τὸ σημεῖον
τὰ μέλλοντα προμαντεύεσθαι· τὸν δὲ παῖδα Ἀρ-
χέμορον ἐκάλεσαν.² οἱ δὲ ἔθεσαν ἐπ' αὐτῷ τὸν
τῶν Νεμέων ἀγῶνα, καὶ ἵππῳ μὲν ἐνίκησεν
Ἀδραστος, σταδίῳ δὲ Ἐτέοκλος, πυγμῇ Τυδεύς,
ἄλματι³ καὶ δίσκῳ Ἀμφιάραος, ἀκοντίῳ Λαό-
δοκος, πάλῃ Πολυνείκης, τόξῳ Παρθενοπαῖος.
5 Ὡς δὲ ἦλθον εἰς τὸν Κιθαιρῶνα, πέμπουσι
Τυδέα προερούντα Ἐτεοκλεῖ τῆς βασιλείας⁴
παραχωρεῖν Πολυνείκει, καθὰ συνέθεντο. μὴ προσ-
έχοντος δὲ Ἐτεοκλέους, διάπειραν τῶν Θηβαίων

¹ πραθείσα Heyne (who also conjectured τρέφουσα or τρο-
φεύουσα): πραφεῖσα P: τραφεῖσα A.

² ἐκάλεσεν Hercher.

³ ἄλματι Valckenar, Bekker, Hercher, Wagner: ἄρματι A,
Heyne, Westermann.

⁴ τῆς βασιλείας Hercher: τὴν βασιλείαν Heyne, Wester-
mann, Müller, Bekker, Wagner (following apparently the
MSS.).

temple. A fine relief in the Palazzo Spada at Rome represents
the serpent coiled round the dead body of the child Opheltes
and attacked by two of the heroes, while in the background
Hypsipyle is seen retreating, with her hands held up in horror
and her pitcher lying at her feet. See W. H. Roscher,
Lexikon der griech. und röm. Mythologie, i. 473; A.
Baumeister, *Denkmäler des klassischen Altertums*, i. 113,
fig. 119. The death of Opheltes or Archemorus is also the
subject of a fine vase-painting, which shows the dead boy
lying on a bier and attended by two women, one of whom is



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

HISTORY

Tens of thousands of important historical sources, many previously unobtainable, are now available for the first time with a Forgotten Books Full Membership.

Unlimited Access
\$8.99/month

Continue

*Fair usage policy applies



Τυδεὺς ποιούμενος, καθ' ἓνα προκαλούμενος πάντων περιεγένετο. οἱ δὲ πεντήκοντα ἄνδρας ὀπλίσαντες ἀπιόντα ἐνήδρευσαν αὐτόν· πάντας δὲ αὐτοὺς χωρὶς Μαίονος ἀπέκτεινε, καῖπειτα ἐπὶ τὸ στρατόπεδον ἦλθεν.

6 Ἀργεῖοι δὲ καθοπλισθέντες προσήεσαν τοῖς τείχεσι, καὶ πυλῶν ἑπτὰ οὐσῶν Ἀδραστος μὲν παρὰ τὰς Ὀμολωίδας πύλας ἔστη, Καπανεὺς δὲ παρὰ τὰς Ὠγυγίας, Ἀμφιάραος δὲ παρὰ τὰς Προιτίδας, Ἰππομέδων δὲ παρὰ τὰς Ὀγκαίδας,¹ Πολυνείκης δὲ παρὰ τὰς Ὑψίστας, Παρθενοπαῖος <δὲ>² παρὰ τὰς Ἠλέκτρας, Τυδεὺς δὲ παρὰ τὰς Κρηνίδας. καθώπλισε δὲ καὶ Ἐτεοκλῆς Θηβαίους, καὶ καταστήσας ἡγεμόνας ἴσους ἴσοις ἔταξε, καὶ πῶς ἂν περιγένοιτο τῶν πόλεμιων ἐμαντεύετο.

7 ἦν δὲ παρὰ Θηβαίοις μάντις Τειρεσίας Εὐήρους καὶ Χαρικλοῦς νύμφης, ἀπὸ γένους Οὐδαίου τοῦ Σπαρτοῦ, γενόμενος τυφλὸς τὰς ὁράσεις. οὐ περὶ τῆς πηρώσεως καὶ τῆς μαντικῆς λέγονται λόγοι διάφοροι. ἄλλοι μὲν γὰρ αὐτὸν ὑπὸ θεῶν φασὶ τυφλωθῆναι, ὅτι τοῖς ἀνθρώποις ἂ κρύπτειν ἤθελον ἐμήνυε, Φερεκύδης δὲ ὑπὸ Ἀθηνᾶς αὐτὸν

¹ Ὀγκαῖδας Aegius : ὀχνηίδας A.

² δὲ inserted by Heyne.

¹ For the embassy of Tydeus to Thebes and its sequel, see Homer, *Il.* iv. 382–398, v. 802–808, with the Scholiast on v. 376 ; Diodorus Siculus, iv. 65. 4 ; Statius, *Theb.* ii. 307 sqq.

² The siege of Thebes by the Argive army under the Seven Champions is the subject of two extant Greek tragedies, the *Seven against Thebes* of Aeschylus, and the *Phoenissae* of Euripides. In both of them the attack on the seven gates by the Seven Champions is described. See the *Seven against Thebes*, 375 sqq. ; *Phoenissae*, 105 sqq., 1090 sqq. The siege is also the theme of Statius's long-winded and bombastic

message, Tydeus, by way of putting the Thebans to the proof, challenged them to single combat and was victorious in every encounter; and though the Thebans set fifty armed men to lie in wait for him as he went away, he slew them all but Maeon, and then came to the camp.¹

Having armed themselves, the Argives approached the walls²; and as there were seven gates, Adrastus was stationed at the Homoloidian gate, Capaneus at the Ogygian, Amphiaraus at the Proetidian, Hippomedon at the Oncaidian, Polynices at the Hypsistan,³ Parthenopaeus at the Electran, and Tydeus at the Crenidian.⁴ Eteocles on his side armed the Thebans, and having appointed leaders to match those of the enemy in number, he put the battle in array, and resorted to divination to learn how they might overcome the foe. Now there was among the Thebans a soothsayer, Tiresias, son of Everes and a nymph Chariclo, of the family of Udaeus, the Spartan,⁵ and he had lost the sight of his eyes. Different stories are told about his blindness and his power of soothsaying. For some say that he was blinded by the gods because he revealed their secrets to men. But epic, the *Thebaid*. Compare also Diodorus Siculus, iv. 65. 7-9; Pausanias, i. 39. 2, ii. 20. 5, viii. 25. 4, x. 10. 3; Hyginus, *Fab.* 69, 70. The war was also the subject of two lost poems of the same name, the *Thebaid* of Callinus, an early elegiac poet, and the *Thebaid* of Antimachus, a contemporary of Plato. See *Epicorum Graecorum Fragmenta*, ed. G. Kinkel. pp. 9 *sqq.*, 275 *sqq.* As to the seven gates of Thebes, see Pausanias, ix. 8. 4-7, with my commentary (vol. iv. pp. 35 *sqq.*). The ancients were not entirely agreed as to the names of the gates.

³ That is, "the Highest Gate."

⁴ That is, "the Fountain Gate."

⁵ That is, one of the Sparti, the men who sprang from the dragon's teeth sown by Cadmus. See above, iii. 4. 1.

τυφλωθῆναι· οὖσαν γὰρ τὴν Χαρικλῶ προσφιλῇ τῇ Ἀθηνᾷ¹ . . . γυμνὴν ἐπὶ πάντα ἰδεῖν, τὴν δὲ ταῖς χερσὶ τοὺς ὀφθαλμοὺς αὐτοῦ καταλαβομένην² πηρὸν ποιῆσαι, Χαρικλοῦς δὲ δεομένης ἀποκαταστήσαι πάλιν τὰς ὁράσεις, μὴ δυναμένην τοῦτο ποιῆσαι, τὰς ἀκοὰς διακαθάρασαν πᾶσαν ὀρνίθων φωνὴν ποιῆσαι συνεῖναι, καὶ σκῆπτρον αὐτῷ δωρήσασθαι κρᾶνειον,³ ὃ φέρων ὁμοίως τοῖς βλέπουσιν ἐβάδιζεν. Ἡσίοδος δὲ φησιν ὅτι θεα-

¹ The lacuna was indicated by Heyne, who proposed to restore the passage as follows: οὖσαν γὰρ τῇ Χαρικλοῖ προσφιλῇ τὴν Ἀθηνᾶν αὐτὸν γυμνὴν ἐπιστάντα (or ἐπιβάντα) ἰδεῖν, "For Athena was a friend of Chariclo, and he came upon her and saw her naked." This gives the requisite sense, and probably represents very nearly the original reading of the passage. The friendship of Athena for the nymph Chariclo, the mother of Tiresias, is mentioned to explain the opportunity which Tiresias had of seeing the goddess naked.

² ταῖς χερσὶ τοὺς ὀφθαλμοὺς αὐτοῦ καταλαβομένην. These words have been wrongly suspected or altered by the editors. Heyne proposed to omit τοὺς ὀφθαλμοὺς as a gloss or to rewrite the passage thus: τὴν δὲ ταῖς χερσὶ τῶν ὀφθαλμῶν αὐτοῦ ὕδωρ καταβαλοῦσαν πηρὸν ποιῆσαι. Hercher wrote: τὴν δὲ ταῖς χερσὶ τῶν ὀφθαλμῶν αὐτοῦ λαβομένην πηρὸν ποιῆσαι. They all apparently suppose that the goddess blinded Tiresias by scratching out his eyes. But she simply held her hands over the eyes of the prying intruder, and the mere touch of her divine fingers sufficed to blind him for ever. Compare Plato, *Theaetetus*, p. 165 B C: τί γὰρ χρήσει ἀφύκτῳ ἐρωτήματι, τὸ λεγόμενον ἐν φρέατι συνεχόμενος, ὅταν ἐρωτᾷ ἀνέκπληκτος (unabashed) ἀνὴρ, καταλαβὼν τῇ χειρὶ σοῦ τὸν ἕτερον ὀφθαλμόν, εἰ ὁρᾷς τὸ ἱμάτιον τῷ κατειλημμένῳ; If any change were desirable, it would be καταλαβοῦσαν for καταλαβομένην, but even this is not necessary. Compare Diodorus Siculus, iii. 37. 5 κατελάβοντο δεσμοῖς τὸ στόμιον (the mouth of a serpent's den).

³ κρᾶνειον Aegius, Bekker, Hercher, Wagner: κυάνειον EA, Commelinus, Gale, Heyne, Westermann, Müller.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL MEMBERSHIP

797,885 Books!

**All you can read
for only
\$8.99/month**

Continue

*Fair usage policy applies



APOLLODORUS

σάμενος περὶ Κυλλήνην ὄφεις συνουσιάζοντας
καὶ τούτους τρώσας ἐγένετο ἐξ ἀνδρὸς¹ γυνή,
πάλιν δὲ τοὺς αὐτοὺς ὄφεις παρατηρήσας συνου-
σιάζοντας ἐγένετο ἀνὴρ. διόπερ' Ἥρα καὶ Ζεὺς

¹ ἀνδρὸς E : ἀνδρῶν A.

¹ This curious story of the double change of sex experienced by Tiresias, with the cause of it, is told also by Phlegon, *Mirabilia*, 4; Tzetzes, *Schol. on Lycophron*, 683; Eustathius on Homer, *Od.* x. 492, p. 1665; Scholiast on Homer, *Od.* x. 494; Antoninus Liberalis, *Transform.* 17; Ovid, *Metamorph.* iii. 316 *sqq.*; Hyginus, *Fab.* 75; Lactantius Placidus, on Statius, *Theb.* ii. 95; Fulgentius, *Mytholog.* ii. 8; *Scriptores rerum mythicarum Latini*, ed. G. H. Bode, vol. i. pp. 5, 104, 169 (*First Vatican Mythographer*, 16; *Second Vatican Mythographer*, 84; *Third Vatican Mythographer*, iv. 8). Phlegon says that the story was told by Hesiod, Dicaearchus, Clitarchus, and Callimachus. He agrees with Apollodorus, Hyginus, Lactantius Placidus, and the *Second Vatican Mythographer* in laying the scene of the incident on Mount Cyllene in Arcadia; whereas Eustathius and Tzetzes lay it on Mount Cithaeron in Boeotia, which is more appropriate for a Theban seer. According to Eustathius and Tzetzes, it was by killing the female snake that Tiresias became a woman, and it was by afterwards killing the male snake that he was changed back into a man. According to Ovid, the seer remained a woman for seven years, and recovered his male sex in the eighth; the *First Vatican Mythographer* says that he recovered it after eight years; the *Third Vatican Mythographer* affirms that he recovered it in the seventh year. All the writers I have cited, except Antoninus Liberalis, record the verdict of Tiresias on the question submitted to him by Zeus and Hera, though they are not all agreed as to the precise mathematical proportion expressed in it. Further, they all, except Antoninus Liberalis, agree that the blindness of Tiresias was a punishment inflicted on him by Hera (Juno) because his answer to the question was displeasing to her. According to Phlegon, Hyginus, Lactantius Placidus, and the *Second*

beheld snakes copulating on Cyllene, and that having wounded them he was turned from a man into a woman, but that on observing the same snakes copulating again, he became a man.¹ Hence, when

Vatican Mythographer the life of Tiresias was prolonged by Zeus (Jupiter) so as to last seven ordinary lives.

The notion that it is unlucky to see snakes coupling appears to be widespread. In Southern India "the sight of two snakes coiled round each other in sexual congress is considered to portend some great evil" (E. Thurston, *Ethnographic Notes in Southern India*, Madras, 1906, p. 293). The Chins of North-eastern India think that "one of the worst omens that it is possible to see is two snakes copulating, and a man who sees this is not supposed to return to his house or to speak to anyone until the next sun has risen" (Bertram S. Carey and H. N. Tuck, *The Chin Hills*, vol. i. Rangoon, 1896, p. 199). "It is considered extremely unlucky for a Chin to come upon two snakes copulating, and to avoid ill-fortune he must remain outside the village that night, without eating cooked food; the next morning he may proceed to his house, but, on arrival there, must kill a fowl and, if within his means, hold a feast. If a man omits these precautions and is found out, he is liable to pay compensation of a big *mythun*, a pig, one blanket, and one bead, whatever his means, to the first man he brings ill-luck to by talking to him. Before the British occupation, if the man, for any reason, could not pay the compensation, the other might make a slave of him, by claiming a pig whenever one of his daughters married" (W. R. Head, *Haka Chin Customs*, Rangoon, 1917, p. 44). In the Himalayas certain religious ceremonies are prescribed when a person has seen snakes coupling (*Journal of the Asiatic Society of Bengal*, 1884, pt. i. p. 101; the nature of the ceremonies is not described). In Timorlaut, one of the East Indian Islands, it is deemed an omen of great misfortune if a man dreams that he sees snakes coupling (J. G. F. Riedel, *De sluik- en kroesharige rassen tusschen Selebes en Papua*, The Hague, 1886, p. 285). Similarly in Southern India there prevails "a superstitious belief that, if a person sees two crows engaged in sexual congress, he will die unless one of his relations sheds tears. To avert this catastrophe, false news as to the death are sent

ἀμφισβητοῦντες πότερον τὰς γυναῖκας ἢ τοὺς ἄνδρας ἥδεσθαι μᾶλλον ἐν ταῖς συνουσίαις συμβαίνοι, τοῦτον ἀνέκριναν. ὁ δὲ ἔφη δέκα μοιρῶν περὶ τὰς συνουσίας οὐσῶν τὴν μὲν μίαν ἄνδρας ἥδεσθαι, τὰς δὲ ἐννέα¹ γυναῖκας. ὅθεν Ἡρα μὲν αὐτὸν ἐτύφλωσε, Ζεὺς δὲ τὴν μαντικὴν αὐτῷ ἔδωκεν.

[τὸ ὑπὸ Τειρεσίου λεχθὲν πρὸς Δία καὶ Ἡραν· οἷον μὲν μοῖραν δέκα μοιρῶν τέρπεται ἀνὴρ, τὰς δὲ δέκ' ἐμπίπλησι γυνὴ τέρπουσα νόημα.]²

ἐγένετο δὲ καὶ πολυχρόνιος.

Οὗτος οὖν Θηβαίοις μαντευομένοις³ εἶπε νικήσειν, ἐὰν Μενοικεὺς ὁ Κρέοντος Ἄρει σφάγιον αὐτὸν ἐπιδῷ. τοῦτο ἀκούσας Μενοικεὺς ὁ Κρέοντος ἑαυτὸν πρὸ τῶν πυλῶν ἔσφαξε. μάχης δὲ γενομένης οἱ Καδμεῖοι μέχρι τῶν τειχῶν συνεδιώχθησαν, καὶ Καπανεὺς ἄρπάσας κλίμακα ἐπὶ τὰ τεῖχη δι' αὐτῆς ἀνῆει, καὶ Ζεὺς αὐτὸν κεραυνοῖ. 8 τούτου δὲ γενομένου τροπὴ⁴ τῶν Ἀργείων γίνεται. ὥς δὲ ἀπώλλυντο πολλοί, δόξαν ἑκατέροις τοῖς

¹ δέκα . . . τὴν μὲν μίαν . . . τὰς δὲ ἐννέα Barth, Bekker, Hercher, Wagner: δεκαεννέα . . . τὰς μὲν ἐννέα . . . τὰς δὲ δέκα A, Heyne, Westermann, Müller.

² These verses are probably interpolated. They are repeated by the Scholiast on Homer, *Od.* x. 494, and by Tzetzes, *Schol. on Lycophron*, 683.

³ μαντευομένοις Heyne, Bekker, Hercher, Wagner: μαντευόμενος A, Westermann, Müller.

⁴ τροπὴ Heyne, Bekker, Hercher, Wagner: τρόπαιον A, Westermann.

by the post or telegraph, and subsequently corrected by a letter or telegram announcing that the individual is alive" (E. Thurston, *op. cit.* p. 278). A similar belief as to the dire effect of seeing crows coupling, and a similar mode of averting



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

HISTORY

Tens of thousands of important historical sources, many previously unobtainable, are now available for the first time with a Forgotten Books Full Membership.

Unlimited Access
\$8.99/month

Continue

*Fair usage policy applies



στρατεύμασιν Ἑτεοκλῆς καὶ Πολυνείκης περὶ τῆς βασιλείας μονομαχοῦσι, καὶ κτείνουσιν ἀλλήλους. καρτερᾶς δὲ πάλιν γενομένης μάχης οἱ Ἀστακοῦ¹ παῖδες ἠρίστευσαν. Ἴσμαρος μὲν γὰρ Ἴππομέδοντα ἀπέκτεινε, Λεάδης δὲ Ἑτέοκλον, Ἀμφίδικος δὲ Παρθενοπαῖον. ὥς δὲ Εὐριπίδης φησί, Παρθενοπαῖον ὁ Ποσειδῶνος παῖς Περικλύμενος ἀπέκτεινε. Μελάνιππος δὲ ὁ λοιπὸς τῶν Ἀστακοῦ² παίδων εἰς τὴν γαστέρα Τυδέα τιτρώσκει. ἡμιθνήτος δὲ αὐτοῦ κειμένου παρὰ Διὸς αἰτησαμένη Ἀθηνᾶ φάρμακον ἤνεγκε, δι' οὗ ποιεῖν ἔμελλεν ἀθάνατον αὐτόν. Ἀμφιάραος δὲ αἰσθόμενος τοῦτο, μισῶν Τυδέα ὅτι παρὰ τὴν ἐκείνου γνώμην εἰς Θήβας ἔπεισε τοὺς Ἀργεῖους στρατεύεσθαι, τὴν Μελάνιππου κεφαλὴν ἀποτεμὼν ἔδωκεν αὐτῷ [τιτρωσκόμενος δὲ Τυδεὺς ἔκτεινεν αὐτόν].³ ὁ δὲ διελὼν τὸν ἐγκέφαλον ἐξέρρόφησεν. ὥς δὲ εἶδεν Ἀθηνᾶ, μυσαχθεῖσα τὴν εὐεργεσίαν ἐπέσχε τε καὶ ἐφθόν-

¹ Ἀστακοῦ Aegius: ἀστυάγους A.

² Ἀστακοῦ Westermann, Müller, Hercher, Wagner: ἀστυάγους A. Aegius, Commelinus, Gale, Heyne, and Bekker omit the noun, reading simply τῶν παίδων.

³ τιτρωσκόμενος δὲ Τυδεὺς ἔκτεινεν αὐτόν. These words are probably an interpolation, as Heyne rightly observed. They are omitted by Hercher.

¹ As to the single combat and death of Eteocles and Polynices, see Aeschylus, *Seven against Thebes*, 804 sqq.; Euripides, *Phoenissae*, 1356 sqq.; Diodorus Siculus, iv. 65. 8; Pausanias, ix. 5. 12; Hyginus, *Fab.* 71; Statius, *Theb.* xi. 447-579.

² According to Statius (*Theb.* ix. 455-539), Hippomedon was overwhelmed by a cloud of Theban missiles after being nearly drowned in the river Ismenus.

³ As to the death of Parthenopaeus, see Euripides, *Phoenissae*, 1153 sqq. In the *Thebaid*, also, Periclymenus was

Eteocles and Polynices, by the resolution of both armies, fought a single combat for the kingdom, and slew each other.¹ In another fierce battle the sons of Astacus did doughty deeds; for Ismarus slew Hippomedon,² Leades slew Eteoclus, and Amphidocus slew Parthenopaeus. But Euripides says that Parthenopaeus was slain by Periclymenus, son of Poseidon.³ And Melanippus, the remaining one of the sons of Astacus, wounded Tydeus in the belly. As he lay half dead, Athena brought a medicine which she had begged of Zeus, and by which she intended to make him immortal. But Amphiaraus hated Tydeus for thwarting him by persuading the Argives to march to Thebes; so when he perceived the intention of the goddess he cut off the head of Melanippus and gave it to Tydeus, who, wounded though he was, had killed him. And Tydeus split open the head and gulped up the brains. But when Athena saw that, in disgust she grudged and withheld the intended benefit.⁴

represented as the slayer of Parthenopaeus. See Pausanias, ix. 18. 6.

⁴ Compare Tzetzes, *Schol. on Lycophron*, 1066; Scholiast on Pindar, *Nem.* x. 7 (12); Scholiast on Homer, *Il.* v. 126. All these writers say that it was Amphiaraus, not Tydeus, who killed as well as decapitated Melanippus. Pausanias also (ix. 18. 1) represents Melanippus as slain by Amphiaraus. Hence Heyne was perhaps right in rejecting as an interpolation the words "who, wounded though he was, had killed him." See the Critical Note. The story is told also by Statius (*Theb.* viii. 717–767) in his usual diffuse style; but according to him it was Capaneus, not Amphiaraus, who slew and beheaded Melanippus and brought the gory head to Tydeus. The story of Tydeus's savagery is alluded to more than once by Ovid in his *Ibis* (427 sq., 515 sq.), that curious work in which the poet has distilled the whole range of ancient mythology for the purpose of commination. With this tradition of

ησεν. Ἀμφιαράῳ δὲ φεύγοντι παρὰ ποταμὸν Ἴσμηνόν, πρὶν ὑπὸ Περικλυμένου τὰ νῶτα τρωθῆ, Ζεὺς κεραυνὸν βαλὼν τὴν γῆν διέστησεν. ὁ δὲ σὺν τῷ ἄρματι καὶ τῷ ἡνιόχῳ Βάτωνι, ὡς δὲ ἔνιοι Ἐλάτωνι,¹ ἐκρύφθη, καὶ Ζεὺς ἀθάνατον αὐτὸν

¹ Ἐλάτωνι Sommer, Wagner: ἐλάττωνι R^a: ἐλάττωνον B: ἐλάττω C: Ἐλαττωνῷ Heyne, Westermann, Müller: Ἐλαττωνῷ Bekker: Ἐλάτῳ L. Dindorf, Hercher.

cannibalism on the field of battle we may compare the custom of the ancient Scythians, who regularly decapitated their enemies in battle and drank of the blood of the first man they slew (Herodotus iv. 64). It has indeed been a common practice with savages to swallow some part of a slain foe in order with the blood, or flesh, or brains to acquire the dead man's valour. See for example L. A. Millet-Mureau, *Voyage de la Perouse autour du Monde* (Paris, 1797), ii. 272 (as to the Californian Indians); Fay-Cooper Cole, *The Wild Tribes of Davao District, Mindanao* (Chicago, 1913), pp. 94, 189 (as to the Philippine Islanders). I have cited many more instances in *Spirits of the Corn and of the Wild*, ii. 148 sqq. The story of the brutality of Tydeus to Melanippus may contain a reminiscence of a similar custom. From the Scholiast on Homer (*l.c.*) we learn that the story was told by Pherecydes, whom Apollodorus may be following in the present passage. The grave of Melanippus was on the road from Thebes to Chalcis (Pausanias, ix. 18. 1), but Clisthenes, tyrant of Sicyon, "fetched Melanippus" (ἐπηγάγετο τὸν Μελάνιππον) to Sicyon and dedicated a precinct to him in the Prytaneum or town-hall; moreover, he transferred to Melanippus the sacrifices and festal honours which till then had been offered to Adrastus, the foe of Melanippus. See Herodotus, v. 67. It is probable that Clisthenes, in "fetching Melanippus," transferred the hero's bones to the new shrine at Sicyon, following a common practice of the ancient Greeks, who were as anxious to secure the miraculous relics of heroes as modern Catholics are to secure the equally miraculous relics of saints. The most famous case of such a translation of holy bones was that of Orestes, whose remains were removed from



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL

MEMBERSHIP

797,885 Books!

All you can read

for only

\$8.99/month

Continue

*Fair usage policy applies



ἐποίησεν. Ἄδραστον δὲ μόνον ἵππος διέσωσεν Ἀρείων· τοῦτον ἐκ Ποσειδῶνος ἐγέννησε Δημήτηρ εἰκασθεῖσα ἐρινύι κατὰ τὴν συνουσίαν.

VII. Κρέων δὲ τὴν Θηβαίων βασιλείαν παραλαβὼν τοὺς τῶν Ἀργείων νεκροὺς ἔρριψεν ἀτάφους, καὶ κηρύξας μηδένα θάπτειν φύλακας κατέστησεν. Ἀντιγόνη δέ, μία τῶν Οἰδίποδος θυγατέρων, κρύφα τὸ Πολυνείκους σῶμα κλέψασα ἔθαψε, καὶ φωραθεῖσα ὑπὸ Κρέοντος αὐτοῦ¹ τῷ τάφῳ ζῶσα² ἐνεκρύφθη.³ Ἄδραστος δὲ εἰς Ἀθήνας ἀφικόμενος

¹ αὐτῇ R : αὐτὴν A.

² ζῶσα R : ζῶσαν A.

³ ἐνεκρύφθη R : ἐνεκρύψατο R^c in margin, C.

was a small enclosure with pillars in it. See Pausanias, ix. 8. 3. As the ground was split open by a thunderbolt to receive Amphiaraus (Pindar, *Nem.* ix. 24 (59) *sqq.*, x. 8 (13) *sq.*), the enclosure with pillars in it was doubtless one of those little sanctuaries, marked off by a fence, which the Greeks always instituted on ground struck by lightning. See below, note on iii. 7. 1.

¹ Arion, the swift steed of Adrastus, is mentioned by Homer, who alludes briefly to the divine parentage of the animal (*Il.* xxiii. 346 *sq.*), without giving particulars as to the quaint and curious myth with which he was probably acquainted. That myth, one of the most savage of all the stories of ancient Greece, was revealed by later writers. See Pausanias, viii. 25. 4-10, viii. 42. 1-6; Tzetzes, *Schol. on Lycophron*, 153; compare Scholiast on Homer, *Il.* xxiii. 346. The story was told at two places in the highlands of Arcadia: one was Thelpusa in the beautiful vale of the Ladon: the other was Phigalia, where the shallow cave of the goddess mother of the horse was shown far down the face of a cliff in the wild romantic gorge of the Neda. The cave still exists, though the goddess is gone: it has been converted into a tiny chapel of Christ and St. John. See my commentary on Pausanias, vol. iv. pp. 406 *sq.* According to Diodorus Siculus (iv. 65. 9) Adrastus returned to Argos. But Pausanias says (i. 43. 1) that he died at Megara of old age and grief at his son's death, when he was leading back his beaten army from Thebes:

Adrastus alone was saved by his horse Arion. That horse Poseidon begot on Demeter, when in the likeness of a Fury she consorted with him.¹

VII. Having succeeded to the kingdom of Thebes, Creon cast out the Argive dead unburied, issued a proclamation that none should bury them, and set watchmen. But Antigone, one of the daughters of Oedipus, stole the body of Polynices, and secretly buried it, and having been detected by Creon himself, she was interred alive in the grave.² Adrastus fled to Athens³ and took refuge at the altar of

Pausanias informs us also that Adrastus was worshipped, doubtless as a hero, by the Megarians. Hyginus (*Fab.* 242) tells a strange story that Adrastus and his son Hipponou threw themselves into the fire in obedience to an oracle of Apollo.

² Apollodorus here follows the account of Antigone's heroism and doom as they are described by Sophocles in his noble tragedy, the *Antigone*. Compare Aeschylus, *Seven against Thebes*, 1005 *sqq.* A different version of the story is told by Hyginus (*Fab.* 72). According to him, when Antigone was caught in the act of performing funeral rites for her brother Polynices, Creon handed her over for execution to his son Haemon, to whom she had been betrothed. But Haemon, while he pretended to put her to death, smuggled her out of the way, married her, and had a son by her. In time the son grew up and came to Thebes, where Creon detected him by the bodily mark which all descendants of the Sparti or Dragon-men bore on their bodies. In vain Hercules interceded for Haemon with his angry father. Creon was inexorable; so Haemon killed himself and his wife Antigone. Some have thought that in this narrative Hyginus followed Euripides, who wrote a tragedy *Antigone*, of which a few fragments survive. See *Tragicorum Graecorum Fragmenta*, ed. A. Nauck², pp. 404 *sqq.*

³ As to the flight of Adrastus to Athens, and the intervention of the Athenians on his behalf see Isocrates, *Panegyric*, §§ 54–58, *Panathen.* §§ 168–174; Pausanias, i. 39. 2; Plutarch, *Theseus*, 29; Statius, *Theb.* xii. 464 *sqq.* (who sub-

ἐπὶ τὸν ἐλέου βωμὸν κατέφυγε, καὶ ἱκετηρίαν θεὸς
ἡξίου θάπτειν τοὺς νεκρούς. οἱ δὲ Ἀθηναῖοι μετὰ
Θησέως στρατεύσαντες αἵρουσι Θήβας καὶ τοὺς
νεκροὺς τοῖς οἰκείοις διδόασι θάψαι. τῆς Καπα-
νέως δὲ καιομένης πυρᾶς, Εὐάδνη,¹ ἡ Καπανέως
μὲν γυνὴ θυγάτηρ δὲ Ἴφιος, ἐαυτὴν ἐμβαλοῦσα²
συγκατεκαίετο.³

¹ Εὐάδνη R : εὐαιάνη A.

² ἐμβαλοῦσα Heyne : βαλοῦσα A, Zenobius, *Cent.* i. 30.

³ συγκατεκαύθη, Zenobius, *Cent.* i. 30, Hercher.

stitutes Argive matrons as suppliants instead of Adrastus). The story is treated by Euripides in his extant play *The Suppliants*, which, on the whole, Apollodorus follows. But whereas Apollodorus, like Statius, lays the scene of the supplication at the altar of Mercy in Athens, Euripides lays it at the altar of Demeter in Eleusis (*Suppliants*, 1 sq.). In favour of the latter version it may be said that the graves of the fallen leaders were shown at Eleusis, near the *Flowery Well* (Pausanias, i. 39. 1 sq.; Plutarch, *Theseus*, 29); while the graves of the common soldiers were at Eleutherae, which is on the borders of Attica and Boeotia, on the direct road from Eleusis to Thebes (Euripides, *Suppliants*, 756 sq.; Plutarch, *l.c.*). Tradition varied also on the question how the Athenians obtained the permission of the Thebans to bury the Argive dead. Some said that Theseus led an army to Thebes, defeated the Thebans, and compelled them to give up the dead Argives for burial. This was the version adopted by Euripides, Statius, and Apollodorus. Others said that Theseus sent an embassy and by negotiations obtained the voluntary consent of the Thebans to his carrying off the dead. This version, as the less discreditable to the Thebans, was very naturally adopted by them (Pausanias, i. 39. 2) and by the patriotic Boeotian Plutarch, who expressly rejects Euripides's account of the Theban defeat. Isocrates, with almost incredible fatuity, adopts both versions in different passages of his writings and defends himself for so doing (*Panathen.* §§ 168–174). Lysias, without expressly mentioning the flight of Adrastus to Athens, says that the Athenians



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

HISTORY

Tens of thousands of important historical sources, many previously unobtainable, are now available for the first time with a Forgotten Books Full Membership.

Unlimited Access
\$8.99/month

Continue

*Fair usage policy applies



2 Μετὰ δὲ ἔτη δέκα οἱ τῶν ἀπολομένων παῖδες,
κληθέντες ἐπίγονοι, στρατεύειν ἐπὶ Θήβας προη-

refers to the fencing in of the grave. So the tomb of Semele, who was also killed by lightning, seems to have stood within a sacred enclosure. See Euripides, *Bacchae*, 6–11. Yet, inconsistently with the foregoing passage, Euripides appears afterwards to assume that the body of Capaneus was burnt on a pyre (*vv.* 1000 *sqq.*). The rule that a person killed by a thunderbolt should be buried, not burnt, is stated by Pliny (*Nat. Hist.* ii. 145) and alluded to by Tertullian (*Apologeticus*, 48). An ancient Roman law, attributed to Numa, forbade the celebration of the usual obsequies for a man who had been killed by lightning. See *Festus*, s.v. “Occisum,” p. 178, ed. C. O. Müller. It is true that these passages refer to the Roman usage, but the words of Euripides (*Suppliants*, 934–938) seem to imply that the Greek practice was similar, and this is confirmed by Artemidorus, who says that the bodies of persons killed by lightning were not removed but buried on the spot (*Onirocrit.* ii. 9). The same writer tells us that a man struck by lightning was not deemed to be disgraced, nay, he was honoured as a god; even slaves killed by lightning were approached with respect, as honoured by Zeus, and their dead bodies were wrapt in fine garments. Such customs are to some extent explained by the belief that Zeus himself descended in the flash of lightning; hence whatever the lightning struck was naturally regarded as holy. Places struck by lightning were sacred to Zeus the Descender (Ζεὺς καταιβάτης) and were enclosed by a fence. Inscriptions marking such spots have been found in various parts of Greece. See Pollux, ix. 41; Pausanias, v. 14. 10, with my note (vol. iii. p. 565, vol. v. p. 614). Compare E. Rohde, *Psyche*³, i. 320 *sqq.*; H. Usener, “Keraunos,” *Kleine Schriften*, iv. 477 *sqq.* (who quotes from Clemens Romanus and Cyrillus more evidence of the worship of persons killed by lightning); Chr. Blinkenberg, *The Thunderweapon in Religion and Folklore* (Cambridge, 1911), pp. 110 *sqq.*

Among the Ossetes of the Caucasus a man who has been killed by lightning is deemed very lucky, for they believe that he has been taken by St. Elias to himself. So the survivors raise cries of joy and sing and dance about him. His

Ten years afterwards the sons of the fallen, called the Epigoni, purposed to march against Thebes to

relations think it their duty to join in these dances and rejoicings, for any appearance of sorrow would be regarded as a sin against St. Elias and therefore punishable. The festival lasts eight days. The deceased is dressed in new clothes and laid on a pillow in the exact attitude in which he was struck and in the same place where he died. At the end of the celebrations he is buried with much festivity and feasting, a high cairn is erected on his grave, and beside it they set up a tall pole with the skin of a black he-goat attached to it, and another pole, on which hang the best clothes of the deceased. The grave becomes a place of pilgrimage. See Julius von Klaproth, *Reise in den Kaukasus und nach Georgien* (Halle and Berlin, 1814), ii. 606; A. von Haxthausen, *Transkaukasien* (Leipsic, 1856), ii. 21 sq. Similarly the Kafirs of South Africa "have strange notions respecting the lightning. They consider that it is governed by the *umshologu*, or ghost, of the greatest and most renowned of their departed chiefs, and who is emphatically styled the *inkosi*; but they are not at all clear as to *which* of their ancestors is intended by this designation. Hence they allow of no lamentation being made for a person killed by lightning, as they say that it would be a sign of disloyalty to lament for one whom the *inkosi* had sent for, and whose services he consequently needed; and it would cause him to punish them, by making the lightning again to descend and do them another injury." Further, rites of purification have to be performed by a priest at the kraal where the accident took place; and till these have been performed, none of the inhabitants may leave the kraal or have intercourse with other people. Meantime their heads are shaved and they must abstain from drinking milk. The rites include a sacrifice and the inoculation of the people with powdered charcoal. See "Mr. Warner's Notes," in Col. Maclean's *Compendium of Kafir Laws and Customs* (Cape Town, 1866), pp. 82-84. Sometimes, however, the ghosts of persons who have been killed by lightning are deemed to be dangerous. Hence the Omahas used to slit the soles of the feet of such corpses to prevent their ghosts from walking about. See J. Owen Dorsey, "A Study of Siouan Cults," *Eleventh*

ροῦντο, τὸν τῶν πατέρων θάνατον τιμωρήσασθαι
 βουλόμενοι. καὶ μαντευομένοις αὐτοῖς ὁ θεὸς ἐθέ-
 σπισε νίκην Ἀλκμαίωνος ἡγουμένου. ὁ μὲν οὖν
 Ἀλκμαίων ἡγεῖσθαι τῆς στρατείας οὐ βουλόμενος
 πρὶν τίσασθαι τὴν μητέρα, ὅμως στρατεύεται·
 λαβοῦσα γὰρ Ἐριφύλη παρὰ Θερσάνδρου τοῦ
 Πολυνείκουσ τὸν πέπλον συνέπεισε καὶ τοὺς παῖ-
 δας στρατεύεσθαι. οἱ δὲ ἡγεμόνα Ἀλκμαίωνα
 ἐλόμενοι Θήβας ἐπολέμουν. ἦσαν δὲ οἱ στρατευό-
 μενοι οἷδε· Ἀλκμαίων καὶ Ἀμφίλοχος Ἀμφια-
 ράου, Αἰγιαλεὺς Ἀδράστου, Διομήδης Τυδέως,
 Πρόμαχος Παρθενοπαίου, Σθένελος Καπανέως,
 Θέρσανδρος Πολυνείκουσ, Εὐρύαλος¹ Μηκιστέως.
 3 οὗτοι πρῶτον μὲν πορθοῦσι τὰς πέριξ κώμας,
 ἔπειτα τῶν Θηβαίων ἐπελθόντων Λαοδάμαντος

¹ Εὐρύαλος Heyne: Εὐρύπυλος A.

Annual Report of the Bureau of Ethnology (Washington, 1894), p. 420. For more evidence of special treatment accorded to the bodies of persons struck dead by lightning, see A. B. Ellis, *The Ewe-speaking Peoples of the Slave Coast* (London, 1890), p. 39 sq.; *id.* *The Yoruba-speaking Peoples of the Slave Coast* (London, 1894), p. 49; Rev. J. H. Weeks, "Notes on some customs of the Lower Congo people," *Folk-Lore*, xx. (1909), p. 475; Rendel Harris, *Boanerges* (Cambridge, 1913), p. 97; A. L. Kitching, *On the backwaters of the Nile* (London, 1912), pp. 264 sq. Among the Barundi of Central Africa, a man or woman who has been struck, but not killed, by lightning becomes thereby a priest or priestess of the god Kiranga, whose name he or she henceforth bears and of whom he or she is deemed a bodily representative. And any place that has been struck by lightning is enclosed, and the trunk of a banana-tree or a young fig-tree is set up in it to serve as the temporary abode of the deity who manifested himself in the lightning. See H. Meyer, *Die Barundi* (Leipsic, 1916), pp. 123, 135.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL MEMBERSHIP

797,885 Books!

**All you can read
for only
\$8.99/month**

Continue

*Fair usage policy applies



τοῦ Ἑτεοκλέους ἡγουμένου γενναίως μάχονται.
καὶ Λαοδάμας μὲν Αἰγιαλέα κτείνει, Λαοδάμαντα
δὲ Ἀλκμαίων. καὶ μετὰ τὸν τούτου θάνατον
Θηβαῖοι συμφεύγουσιν εἰς τὰ τείχη. Τειρεσίου
δὲ εἰπόντος αὐτοῖς πρὸς μὲν Ἀργείους κήρυκα περὶ
διαλύσεως ἀποστέλλειν, αὐτοὺς δὲ φεύγειν, πρὸς
μὲν τοὺς πολεμίους κήρυκα πέμπουσιν, αὐτοὶ δὲ
ἀναβιβάσαντες ἐπὶ τὰς ἀπήνας τέκνα καὶ γυναῖ-
κας ἐκ τῆς πόλεως ἔφευγον. νύκτωρ δὲ ἐπὶ τὴν
λεγομένην Τιλφοῦσσαν¹ κρήνην παραγενομένων
αὐτῶν, Τειρεσίας ἀπὸ ταύτης πιὼν αὐτοῦ τὸν βίον
κατέστρεψε. Θηβαῖοι δὲ ἐπὶ πολὺ διελθόντες,
4 πόλιν Ἑστιαίαν κτίσαντες κατώκησαν. Ἀργεῖοι
δὲ ὕστερον τὸν δρασμὸν τῶν Θηβαίων μαθόντες
εἰσίασιν εἰς τὴν πόλιν, καὶ συναθροίζουσι τὴν
λείαν, καὶ καθαιροῦσι τὰ τείχη. τῆς δὲ λείας
μέρος εἰς Δελφοὺς πέμπουσιν Ἀπόλλωνι καὶ τὴν
Τειρεσίου θυγατέρα Μαντώ· ἠΰξαντο γὰρ αὐτῇ
Θήβας ἐλόντες τὸ κάλλιστον τῶν λαφύρων ἀνα-
θήσειν.

5 Μετὰ δὲ τὴν Θηβῶν² ἄλωσιν αἰσθόμενος Ἀλκ-
μαίων καὶ ἐπ' αὐτῇ δῶρα εἰληφυῖαν Ἐριφύλην

¹ Τιλφοῦσσαν Heyne : τραφουσίαν A.

² Θηβῶν Heyne : θηβαίων A.

¹ The battle was fought at a place called Glisas, where the graves of the Argive lords were shown down to the time of Pausanias. See Pausanias, ix. 5. 13, ix. 8. 6, ix. 9. 4, ix. 19. 2; Scholiast on Pindar, *Pyth.* viii. 48 (68), who refers to Hellenicus as his authority.

² According to a different account, King Laodamas did not fall in the battle, but after his defeat led a portion of the Thebans away to the Illyrian tribe of the Encheleans, the same people among whom his ancestors Cadmus and Harmonia had found their last home. See Herodotus, v. 61;

by Laodamas, son of Eteocles, they fought bravely,¹ and though Laodamas killed Aegialeus, he was himself killed by Alcmaeon,² and after his death the Thebans fled in a body within the walls. But as Tiresias told them to send a herald to treat with the Argives, and themselves to take to flight, they did send a herald to the enemy, and, mounting their children and women on the wagons, themselves fled from the city. When they had come by night to the spring called Tilphussa, Tiresias drank of it and expired.³ After travelling far the Thebans built the city of Hestiaea and took up their abode there. But the Argives, on learning afterwards the flight of the Thebans, entered the city and collected the booty, and pulled down the walls. But they sent a portion of the booty to Apollo at Delphi and with it Manto, daughter of Tiresias; for they had vowed that, if they took Thebes, they would dedicate to him the fairest of the spoils.⁴

After the capture of Thebes, when Alcmaeon learned that his mother Eriphyle had been bribed

Pausanias, ix. 5. 13, ix. 8. 6. As to Cadmus and Harmonia in Illyria, see above, iii. 5. 4.

³ See Pausanias, ix. 33. 1, who says that the grave of Tiresias was at the spring. But there was also a cenotaph of the seer on the road from Thebes to Chalcis (Pausanias, ix. 18. 4). Diodorus Siculus (iv. 67. 1) agrees with Pausanias and Apollodorus in placing the death of Tiresias at Mount Tilphusium, which was beside the spring Tilphussa, in the territory of Haliartus.

⁴ Compare Diodorus Siculus, iv. 66. 6 (who gives the name of Tiresias's daughter as Daphne, not Manto); Pausanias, vii. 3. 3, ix. 33. 2; Scholiast on Apollonius Rhodius, *Argon.* i. 308

τὴν μητέρα μάλλον ἡγανάκτησε, καὶ χρήσαντος Ἀπόλλωνος αὐτῷ τὴν μητέρα ἀπέκτεινεν. ἔνιοι μὲν λέγουσι σὺν Ἀμφιλόχῳ τῷ ἀδελφῷ κτεῖναι τὴν Ἐριφύλην, ἔνιοι δὲ ὅτι μόνος. Ἀλκμαίωνα δὲ μετῆλθεν ἐρινὺς τοῦ μητρῷου φόνου, καὶ μεμνηὼς πρῶτον μὲν εἰς Ἀρκαδίαν πρὸς Ὀικλέα¹ παραγίνεται, ἐκεῖθεν δὲ εἰς Ψωφίδα πρὸς Φηγέα. καθαρθεὶς δὲ ὑπ' αὐτοῦ Ἀρσινόην γαμεῖ τὴν τούτου θυγατέρα, καὶ τὸν τε ὄρμον καὶ τὸν πέπλον ἔδωκε ταύτῃ. γενομένης δὲ ὕστερον τῆς γῆς δι' αὐτὸν ἀφόρου, χρήσαντος αὐτῷ τοῦ θεοῦ πρὸς Ἀχελῷον ἀπιέναι καὶ παρ' ἐκείνον παλινδικίαν λαμβάνειν,² τὸ μὲν πρῶτον πρὸς Οἰνέα παραγίνεται εἰς Καλυδῶνα καὶ ξενίζεται παρ' αὐτῷ,³ ἔπειτα ἀφικόμενος εἰς Θεσπρωτοὺς τῆς χώρας ἀπελαύνεται. τελευταῖον δὲ ἐπὶ τὰς Ἀχελῷου πηγὰς παραγενόμενος καθαίρεταί τε ὑπ' αὐτοῦ καὶ τὴν ἐκείνου θυγατέρα

¹ Ὀικλέα Aegius: ἰοκλέα A.

² παρ' ἐκείνον παλινδικίαν λαμβάνειν Bekker: παρ' ἐκείνου πάλιν ἄ διαλαμβάνειν Wagner: παρ' ἐκείνον πόλιν διαλαμβάνειν Heyne, Westermann, Müller: παρ' ἐκείνου πάλιν διαλαμβάνειν Hercher. The MSS. (A) read ἐκείνον. Aegius changed πάλιν into πόλιν. Heyne conjectured πάλιν νοῦν ἀπολαμβάνειν. Perhaps we should read παρ' ἐκείνου καθάρσια λαμβάνειν. Compare Pherecydes, cited by the Scholiast on Homer, *Il.* xiv. 120.

³ αὐτῷ Westermann, Müller: αὐτῶ R: αὐτῶν A: αὐτοῦ Heyne, Bekker, Hercher, Wagner.

¹ That is, as well as to the undoing of his father Amphiaraus. See above, iii. 6. 2.

² Compare Thucydides, ii. 102. 7 *sqq.*; Diodorus Siculus, iv. 65. 7; Pausanias, viii. 24. 7 *sqq.*; Ovid, *Metamorph.* ix. 407 *sqq.*; Hyginus, *Fab.* 73. Sophocles and Euripides both wrote tragedies called *Alcmaeon*, or rather *Alcmeon*, for that appears to be the more correct spelling of the name. See *Tragicorum Graecorum Fragmenta*, ed. A. Nauck², pp. 153



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

HISTORY

Tens of thousands of important historical sources, many previously unobtainable, are now available for the first time with a Forgotten Books Full Membership.

Unlimited Access
\$8.99/month

Continue

*Fair usage policy applies



Καλλιρρόην λαμβάνει, καὶ ὃν Ἀχελῶος προσέ-
 χωσε τόπον κτίσας κατώκησε. Καλλιρρόης δὲ
 ὕστερον τὸν τε ὄρμον καὶ τὸν πέπλον ἐπιθυμούσης
 λαβεῖν, καὶ λεγούσης οὐ συνοικήσειν αὐτῷ εἰ μὴ
 λάβοι ταῦτα, παραγενόμενος εἰς Ψωφίδα Ἀλκ-
 μαίων Φηγεῖ λέγει τεθροσπίσθαι τῆς μανίας ἀπαλ-
 λαγὴν ἑαυτῷ,¹ τὸν ὄρμον ὅταν εἰς Δελφοὺς κομίσας
 ἀναθῇ καὶ τὸν πέπλον. ὁ δὲ πιστεύσας δίδωσι
 μηνύσαντος δὲ θεράποντος ὅτι Καλλιρρόη ταῦτα
 λαβὼν ἐκόμιζεν, ἐνεδρευθεὶς ὑπὸ τῶν Φηγέως παί-
 δων ἐπιτάξαντος τοῦ Φηγέως ἀναιρεῖται. Ἀρσινόην
 δὲ μεμφομένην οἱ τοῦ Φηγέως παῖδες ἐμβιβά-
 σαντες εἰς λάρνακα κομίζουσιν εἰς Τεγέαν καὶ
 διδόασιν δούλην Ἀγαπήνορι, καταψευσάμενο αὐτῆς
 6 τὸν Ἀλκμαίωνος φόνον. Καλλιρρόη δὲ τὴν Ἀλκ-
 μαίωνος ἀπώλειαν μαθοῦσα, πλησιάζοντος αὐτῇ
 τοῦ Διός, αἰτεῖται τοὺς γεγεννημένους παῖδας ἐξ
 Ἀλκμαίωνος αὐτῇ γενέσθαι τελείους, ἵνα τὸν τοῦ
 πατρὸς τίσωνται φόνον. γενόμενοι δὲ ἐξαίφνης οἱ
 παῖδες τέλειοι ἐπὶ τὴν ἐκδικίαν τοῦ πατρὸς ἐξήεσαν.
 κατὰ τὸν αὐτὸν δὲ καιρὸν οἳ τε Φηγέως παῖδες
 Πρόνοος καὶ Ἀγήνωρ, εἰς Δελφοὺς κομίζοντες
 ἀναθεῖναι τὸν ὄρμον καὶ τὸν πέπλον, καταλύουσι
 πρὸς Ἀγαπήνορα, καὶ οἱ τοῦ Ἀλκμαίωνος παῖδες

¹ ἑαυτῷ Heyne : ἑαυτῷ R : ἑαυτοῦ A.

¹ Compare Thucydides, ii. 102. 7 *sqq.* ; Pausanias, viii. 24. 8 *sq.* As to the formation of new land by the deposit of alluvial soil at the mouth of the Achelous, compare Herodotus, ii. 10.

² According to Ephorus, or his son Demophilus, this oracle was really given to Alcmaeon at Delphi. See Athenaeus,

received Callirrhoe, his daughter, to wife. Moreover he colonized the land which the Achelous had formed by its silt, and he took up his abode there.¹ But afterwards Callirrhoe coveted the necklace and robe, and said she would not live with him if she did not get them. So away Alcmaeon hied to Psophis and told Phegeus how it had been predicted that he should be rid of his madness when he had brought the necklace and the robe to Delphi and dedicated them.² Phegeus believed him and gave them to him. But a servant having let out that he was taking the things to Callirrhoe, Phegeus commanded his sons, and they lay in wait and killed him.³ When Arsinoe upbraided them, the sons of Phegeus clapped her into a chest and carried her to Tegea and gave her as a slave to Agapenor, falsely accusing her of Alcmaeon's murder. Being apprized of Alcmaeon's untimely end and courted by Zeus, Callirrhoe requested that the sons she had by Alcmaeon might be full-grown in order to avenge their father's murder. And being suddenly full-grown, the sons went forth to right their father's wrong.⁴ Now Pronous and Agenor, the sons of Phegeus,⁵ carrying the necklace and robe to Delphi to dedicate them, turned in at the house of Agapenor at the same time as Amphoterus and

vi. 22, p. 232 D-F, where the words of the oracle are quoted.

³ His grave was overshadowed by tall cypresses, called the Maidens, in the bleak upland valley of Psophis. See Pausanias, viii. 24. 7. A quiet resting-place for the matricide among the solemn Arcadian mountains after the long fever of the brain and the long weary wanderings. The valley, which I have visited, somewhat resembles a Yorkshire dale, but is far wilder and more solitary.

⁴ Compare Ovid, *Metamorph.* ix. 413 *sqq.*

⁵ Pausanias (viii. 24. 10) calls them Temenus and Axion.

Ἀμφότερός τε καὶ Ἀκαρνάν· καὶ ἀνελόντες τοὺς τοῦ πατρὸς φονέας, παραγενόμενοί τε εἰς Ψωφίδα καὶ παρελθόντες εἰς τὰ βασίλεια τὸν τε Φηγέα καὶ τὴν γυναῖκα αὐτοῦ κτείνουσι. διωχθέντες δὲ ἄχρι Τεγέας ἐπιβοηθησάντων Τεγεατῶν καὶ τινων Ἀργείων ἐσώθησαν, εἰς φυγὴν τῶν Ψωφιδίων τρα-
7 πέντων. δηλώσαντες δὲ τῇ μητρὶ ταῦτα, τὸν τε ὄρμον καὶ τὸν πέπλον ἐλθόντες εἰς Δελφοὺς ἀνέθεντο κατὰ πρόσταξιν Ἀχελώου. πορευθέντες δὲ εἰς τὴν Ἥπειρον συναθροίζουσιν οἰκήτορας καὶ κτίζουσιν Ἀκαρνανίαν.

Εὐριπίδης δέ φησιν Ἀλκμαίωνα κατὰ τὸν τῆς μανίας χρόνον ἐκ Μαντοῦς Τειρεσίου παῖδας δύο γεννῆσαι, Ἀμφίλοχον καὶ θυγατέρα Τισιφόνην, κομίσαντα δὲ εἰς Κόρινθον τὰ βρέφη δοῦναι τρέφειν Κορινθίων βασιλεῖ Κρέοντι, καὶ τὴν μὲν Τισιφόνην διενεγκοῦσαν εὐμορφίᾳ ὑπὸ τῆς Κρέοντος γυναικὸς ἀπεμποληθῆναι, δεδοικυίας μὴ Κρέων αὐτὴν γαμετὴν ποιήσῃται. τὸν δὲ Ἀλκμαίωνα ἀγοράσαντα ταύτην ἔχειν οὐκ εἰδότα τὴν ἑαυτοῦ θυγατέρα θεράπαιναν, παραγενόμενον δὲ εἰς Κόρινθον ἐπὶ τὴν τῶν τέκνων ἀπαίτησιν καὶ τὸν υἱὸν κομίσασθαι. καὶ Ἀμφίλοχος κατὰ

¹ According to Pausanias (viii. 24. 10, ix. 41. 2), it was the sons of Phegeus, not the sons of Alcmaeon, who dedicated the necklace at Delphi. The necklace, or what passed for it, was preserved at Delphi in the sanctuary of Forethought Athena as late as the Sacred War in the fourth century B.C., when it was carried off, with much more of the sacred treasures, by the unscrupulous Phocian leader, Phayllus. See Parthenius, *Narrat.* 25 (who quotes Phylarchus as his authority); Athenaeus, vi. 22, p. 232 D E (who quotes



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL MEMBERSHIP

797,885 Books!

**All you can read
for only
\$8.99/month**

Continue

*Fair usage policy applies



χρησμούς 'Απόλλωνος 'Αμφιλοχικόν "Αργος
ᾠκισεν.¹

VIII. 'Επανάγωμεν δὲ νῦν πάλιν ἐπὶ τὸν Πε-
λασγόν, ὃν 'Ακουσίλαος μὲν Διὸς λέγει καὶ Νιό-
βης, καθάπερ ὑπέθεμεν, 'Ησίοδος δὲ αὐτόχθονα.
τούτου καὶ τῆς 'Ωκεανοῦ θυγατρὸς Μελιβοίας, ἣ
καθάπερ ἄλλοι λέγουσι νύμφης Κυλλήνης, παῖς
Λυκάων ἐγένετο, ὃς βασιλεύων 'Αρκάδων ἐκ πολ-
λῶν γυναικῶν πεντήκοντα παῖδας ἐγέννησε· Με-
λαινέα² Θεσπρωτὸν "Ελικά Νύκτιμον Πευκέτιον,
Καύκωνα Μηκιστέα 'Οπλέα Μακαρέα Μάκεδνον,
"Ορον³ Πόλιχον 'Ακόντην Εὐαίμονα 'Αγκύορα,
'Αρχεβάτην Καρτέρωνα Αἰγαίωνα Πάλλαντα
Εὔμονα, Κάνηθον Πρόθοον Λίνον Κορέθοντα⁴
Μαίναλον, Τηλεβόαν Φύσιον Φάσσον Φθῖον
Λύκιον, 'Αλίφηρον Γενέτορα Βουκολίωνα Σωκλέα
Φινέα, Εὐμήτην 'Αρπαλέα Πορθέα Πλάτωνα
Αἴμονα, Κύναιθον Λέοντα 'Αρπάλυκον 'Ηραιέα
Τιτάναν, Μαντινέα⁵ Κλείτορα Στύμφαλον 'Ορχο-
μενόν. . . οὗτοι πάντας ἀνθρώπους ὑπερέβαλλον⁶

¹ ᾠκισεν Wagner (compare Tzetzes, *Schol. on Lycophron*, 980, 'Αμφίλοχος τὸ κληθὲν "Αργος 'Αμφιλοχικόν . . . κατᾠκισε, where, however, some MSS. read κατᾠκησε): ᾠκησεν A, Aegius, Heyne, Westermann, Müller, Bekker, Hercher.

² Μελαινέα Wagner (comparing Pausanias, viii. 3. 3, viii. 26. 8): μάλλανον R^a: μαίλαννον B: μαίλαννον C: Μαίναλον Aegius, Heyne, Westermann, Müller, Bekker, Hercher. But Μαίναλος is mentioned a few lines below.

³ "Ορον. Heyne conjectured Οἰνωτρόν (compare Pausanias, viii. 3. 5).

⁴ 'Ορεσθέα Hercher (comparing Pausanias, viii. 3. 1).

⁵ Μαντινέα Heyne (compare Pausanias, viii. 3. 4): μαντι-
νοῦν A.

⁶ ὑπερέβαλλον E: ὑπερέβαλον A, Tzetzes, *Schol. on Lycophron*, 481.

Amphilochian Argos in obedience to oracles of Apollo.¹

VIII. Let us now return to Pelasgus, who, Acusilaus says, was a son of Zeus and Niobe, as we have supposed,² but Hesiod declares him to have been a son of the soil. He had a son Lycaon³ by Meliboea, daughter of Ocean or, as others say, by a nymph Cyllene; and Lycaon, reigning over the Arcadians, begat by many wives fifty sons, to wit: Melaeneus, Thesprotus, Helix, Nyctimus, Peucetius, Caucon, Mecisteus, Hoplaus, Macareus, Macednus, Horus, Polichus, Acontes, Evaemon, Ancyor, Archebates, Carteron, Aegaeon, Pallas, Eumon, Canethus, Prothous, Linus, Coretho, Maenalus, Teleboas, Physius, Phassus, Phthius, Lycius, Halipherus, Genetor, Bucolion, Socleus, Phineus, Eumetes, Harpaleus, Portheus, Plato, Haemo, Cynaethus, Leo, Harpalycus, Heraeeus, Titanas, Mantineus, Clitor, Stymphalus, Orchomenus, These exceeded all men in pride

¹ Amphilochian Argos was a city of Aetolia, situated on the Ambracian Gulf. See Thucydides, ii. 68. 3, who represents the founder Amphilochus as the son of Amphiaras, and therefore as the brother, not the son, of Alcmaeon. As to Amphilochus, son of Amphiaras, see above, iii. 7. 2.

² See above, ii. 1. 1.

³ The following passage about Lycaon and his sons, down to and including the notice of Deucalion's flood, is copied, to a great extent verbally, by Tzetzes (*Schol. on Lycophron*, 481), who mentions Apollodorus by name as his authority. For another and different list of Lycaon's sons, see Pausanias, viii. 3. I *sqq.*, who calls Nyctimus the eldest son of Lycaon, whereas Apollodorus calls him the youngest (see below). That the wife of Pelasgus and mother of Lycaon was Cyllene is affirmed by the Scholiast on Euripides, *Orestes*, 1645.

APOLLODORUS

ὑπερηφανία καὶ ἀσεβεία. Ζεὺς δὲ αὐτῶν βουλόμενος τὴν ἀσέβειαν πειρᾶσαι εἰκασθεὶς ἀνδρὶ χερνήτῃ παραγίνεται. οἱ δὲ αὐτὸν ἐπὶ ξένια¹ καλέσαντες, σφάξαντες ἓνα τῶν ἐπιχωρίων παῖδα, τοῖς ἱεροῖς τὰ τούτου σπλάγχνα συναναμίξαντες παρέθεσαν, συμβουλευσάντος τοῦ πρεσβυτέρου ἀδελφοῦ Μαινάλου. Ζεὺς δὲ <μυσαχθεὶς>² τὴν

¹ ξένια Hercher: ξενία A, Tzetzes, *Schol. on Lycophron*, 481, Wagner.

² μυσαχθεὶς inserted by Aegius (compare Tzetzes, *Schol. on Lycophron*, 481).

¹ With this and what follows compare Nicolaus Damascenus, *frag.* 43 (*Fragmenta Historicorum Graecorum*, ed. C. Müller, iii. 378; Suidas, *s.v.* Λυκάων): “Lycaon, son of Pelasgus and king of Arcadia, maintained his father’s institutions in righteousness. And wishing like his father to wean his subjects from unrighteousness he said that Zeus constantly visited him in the likeness of a stranger to view the righteous and the unrighteous. And once, as he himself said, being about to receive the god, he offered a sacrifice. But of his fifty sons, whom he had, as they say, by many women, there were some present at the sacrifice, and wishing to know if they were about to give hospitality to a real god, they sacrificed a child and mixed his flesh with that of the victim, in the belief that their deed would be discovered if the visitor was a god indeed. But they say that the deity caused great storms to burst and lightnings to flash, and that all the murderers of the child perished.” A similar version of the story is reported by Hyginus (*Fab.* 176), who adds that Zeus in his wrath upset the table, killed the sons of Lycaon with a thunderbolt, and turned Lycaon himself into a wolf. According to this version of the legend, which Apollodorus apparently accepted, Lycaon was a righteous king, who ruled wisely like his father Pelasgus before him (see Pausanias, viii. 1. 4–6), but his virtuous efforts to benefit his subjects were frustrated by the wickedness and impiety of his sons, who by exciting the divine anger drew down destruction on themselves and on their virtuous parent, and



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

HISTORY

Tens of thousands of important historical sources, many previously unobtainable, are now available for the first time with a Forgotten Books Full Membership.

Unlimited Access
\$8.99/month

Continue

*Fair usage policy applies



μὲν τράπεζαν ἀνέτρεψεν, ἔνθα νῦν Τραπεζοῦς
καλεῖται ὁ τόπος, Λυκάονα δὲ καὶ τοὺς τούτου
παῖδας ἐκεραύνωσε, χωρὶς τοῦ νεωτάτου Νυκτίμου.

was sacrificed, and that his inward parts (σπλάγχνον), mixed with that of animal victims, was partaken of at a sort of cannibal banquet by the worshippers, of whom he who chanced to taste of the human flesh was believed to be changed into a wolf and to continue in that shape for eight years, but to recover his human form in the ninth year, if in the meantime he had abstained from eating human flesh. See Plato, *Republic*, viii. 16, p. 565 D E; Pausanias, viii. 2. 6. According to another account, reported by Varro on the authority of a Greek writer Euanthes, the werewolf was chosen by lot, hung his clothes on an oak-tree, swam across a pool, and was then transformed into a wolf and herded with wolves for nine years, afterwards recovering his human shape if in the interval he had not tasted the flesh of man. In this account there is no mention of cannibalism. See Pliny, *Nat. Hist.* viii. 81; Augustine, *De civitate Dei*, xviii. 17. A certain Arcadian boxer, named Damarchus, son of Dinnytas, who won a victory at Olympia, is said to have been thus transformed into a wolf at the sacrifice of Lycaean Zeus and to have been changed back into a man in the tenth year afterwards. Of the historical reality of the boxer there can be no reasonable doubt, for his statue existed in the sacred precinct at Olympia, where it was seen by Pausanias; but in the inscription on it, which Pausanias copied, there was no mention made of the man's transformation into a wolf. See Pausanias, vi. 8. 2. However, the transformation was recorded by a Greek writer, Scopas, in his history of Olympic victors, who called the boxer Demaenatus, and said that his change of shape was caused by his partaking of the inward parts of a boy slain in the Arcadian sacrifice to Lycaean Zeus. Scopas also spoke of the restoration of the boxer to the human form in the tenth year, and mentioned that his victory in boxing at Olympia was subsequent to his experiences as a wolf. See Pliny, *Nat. Hist.* viii. 82; Augustine, *De civitate Dei*, xviii. 17. The continuance of human sacrifice in the rites of Lycaean Zeus on Mount Lycaeus is hinted at by Pausanias

table at the place which is still called Trapezus,¹ and blasted Lycaon and his sons by thunderbolts, all but Nyctimus, the youngest; for Earth was quick enough

(viii. 38. 7) in the second century of our era, and asserted by Porphyry (*De abstinentia*, ii. 27: Eusebius, *Praeparatio Evangelii*, iv. 16. 6) in the third century.

From these fragmentary notices it is hardly possible to piece together a connected account of the rite; but the mention of the transformation of the cannibal into a wolf for eight or nine years suggests that the awful sacrifice was offered at intervals either of eight or of nine years. If the interval was eight years, it would point to the use of that eight years' cycle which played so important a part in the ancient calendar of the Greeks, and by which there is reason to think that the tenure of the kingship was in some places regulated. Perhaps the man who was supposed to be turned into a wolf acted as the priest, or even as the incarnation, of the Wolf God for eight or nine years till he was relieved of his office at the next celebration of the rites. The subject has been learnedly discussed by Mr. A. B. Cook (*Zeus*, i. 63–99). He regards Lycaean Zeus as a god of light rather than of wolves, and for this view there is much to be said. See my note on Pausanias, viii. 38. 7 (vol. iv. pp. 385 sq.). The view would be confirmed if we were sure that the solemn sacrifice was octennial, for the octennial period was introduced in order to reconcile solar and lunar time, and hence the religious rites connected with it would naturally have reference to the great celestial luminaries. As to the octennial period, see the note on ii. 5. 11. But with this view of the festival it is difficult to reconcile the part played by wolves in the myth and ritual. We can hardly suppose, with some late Greek writers, that the ancient Greek word for a year, *λυκάβας*, was derived from *λύκος*, "a wolf," and *βαίνω*, "to walk." See Aelian, *Nat. Anim.* x. 26; Artemidorus, *Onirocrit.* ii. 12; Eustathius, on Homer, *Od.* xiv. 161, p. 1756.

¹ As to the town of Trapezus, see Pausanias, viii. 3. 3, viii. 5. 4, viii. 27. 4–6, viii. 29. 1, viii. 31. 5. The name is derived by Apollodorus from the Greek *trapeza*, "a table." Compare Eratosthenes, *Cataster.* 8.

φθάσασα¹ γὰρ ἡ Γῆ καὶ τῆς δεξιᾶς τοῦ Διὸς
 2 ἐφαψαμένη τὴν ὀργὴν κατέπαυσε. Νυκτίμου δὲ
 τὴν βασιλείαν παραλαβόντος ὁ ἐπὶ Δευκαλίωνος
 κατακλυσμὸς ἐγένετο. τοῦτον ἔνιοι διὰ τὴν τῶν
 Λυκάονος παίδων δυσσέβειαν εἶπον γεγενῆσθαι.

Εὐμηλος δὲ καὶ τινες ἕτεροι λέγουσι Λυκάονι
 καὶ θυγατέρα Καλλιστὴν γενέσθαι. Ἡσίοδος μὲν
 γὰρ αὐτὴν μίαν εἶναι τῶν νυμφῶν λέγει, Ἄσιος
 δὲ Νυκτέως, Φερεκύδης δὲ Κητέως. αὕτη σύν-
 θηρος Ἀρτέμιδος οὔσα, τὴν αὐτὴν ἐκείνη στολὴν
 φοροῦσα, ὥμοσεν αὐτῇ² μέναι παρθένος. Ζεὺς δὲ
 ἐρασθεὶς ἀκούσῃ συνευνάζεται, εἰκασθεὶς, ὡς μὲν
 ἔνιοι λέγουσιν, Ἀρτέμιδι, ὡς δὲ ἔνιοι, Ἀπόλλωνι.
 βουλόμενος δὲ Ἥραν λαθεῖν³ εἰς ἄρκτον μετε-
 μόρφωσεν αὐτήν. Ἥρα δὲ ἐπεισεν Ἀρτεμιν ὡς
 ἄγριον θηρίον κατατοξεῦσαι. εἰσὶ δὲ οἱ λέγοντες
 ὡς Ἀρτεμις αὐτὴν κατετόξευσεν ὅτι τὴν παρ-

¹ φθάσασα E, Wagner: ἀνασχοῦσα A, Aegius, Heyne, Westermann, Müller, Bekker, Hercher (inserting τὰς χεῖρας from Tzetzes, *Schol. on Lycophron*, 481, ἡ Γῆ ἀνασχοῦσα τὰς χεῖρας). But τὰς χεῖρας is wanting in EA.

² αὐτῇ Gale, Müller, Bekker, Wagner: αὐτοῦ A.

³ λαθεῖν E: λαβεῖν A.

¹ See above, i. 7. 2.

² As to the love of Zeus for Callisto, daughter of Lycaon, her transformation into a bear, and finally into the constellation of the Bear, see Pausanias, i. 25. 1, viii. 3. 6 sq.; Eratosthenes, *Cataster.* 1; Libanius, in Westermann's *Mythographi Graeci. Appendix Narrationum*, 34, p. 374; Tzetzes, *Schol. on Lycophron*, 481; Hyginus, *Fab.* 155, 176, and 177; Ovid, *Metamorph.* ii. 409–507; Servius on Virgil, *Georg.* i. 138; Lactantius Placidus, on Statius, *Theb.* iii. 685; *Scholia in Caesaris Germanici Aratea*, p. 381, ed. F. Eyssenhardt (in his edition of Martianus Capella); *Scriptores rerum mythicarum Latini*, ed. G. H. Bode, vol. i. p. 5 (First Vatican



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL

MEMBERSHIP

797,885 Books!

All you can read

for only

\$8.99/month

Continue

*Fair usage policy applies



θενίαν οὐκ ἐφύλαξεν. ἀπολομένης δὲ Καλλιστοῦς Ζεὺς τὸ βρέφος ἄρπάσας ἐν Ἀρκαδία δίδωσιν ἀνατρέφειν, Μαίᾳ, προσαγορεύσας Ἀρκάδα· τὴν δὲ Καλλιστὴν καταστερίσας ἐκάλεσεν ἄρκτον.

ΙΧ. Ἀρκάδος δὲ καὶ Λεανείρας τῆς Ἀμύκλου ἢ Μεγανείρας¹ τῆς Κρόκωνος, ὡς δὲ Εὐμηλος λέγει, νύμφης Χρυσοπελείας, ἐγένοντο παῖδες Ἐλατος καὶ Ἀφείδας. οὗτοι τὴν γῆν ἐμερίσαντο, τὸ δὲ πᾶν κράτος εἶχεν Ἐλατος, ὃς ἐκ Λαοδίκης τῆς Κινύρου Στύμφαλον καὶ Περέα τεκνοῖ, Ἀφείδας δὲ Ἀλεὼν καὶ Σθενέβοιαν, ἣν γαμεῖ Προῖτος. Ἀλεοῦ δὲ καὶ Νεαίρας τῆς Περέως θυγάτηρ μὲν Αὔγη, υἱοὶ δὲ Κηφεὺς καὶ Λυκοῦργος. Αὔγη² μὲν οὖν ὑφ' Ἡρακλέους φθαρεῖσα κατέκρυψε τὸ βρέφος ἐν τῷ τεμένει τῆς Ἀθηνᾶς, ἥς εἶχε τὴν ἱερωσύνην. ἀκάρπου δὲ τῆς γῆς μενούσης, καὶ μηνυόντων τῶν χρησμῶν εἶναί τι ἐν τῷ τεμένει τῆς Ἀθηνᾶς δυσσέβημα, φωραθεῖσα ὑπὸ τοῦ πατρὸς παρεδόθη Ναυπλίῳ ἐπὶ θανάτῳ· παρ' οὗ Τεύθρας ὁ Μυσῶν δυνάστης παραλαβὼν αὐτὴν ἔγημε.³ τὸ δὲ βρέφος ἐκτεθὲν ἐν ὄρει Παρθενίῳ θηλὴν ὑποσχούσης ἐλάφου Τήλεφος ἐκλήθη, καὶ τραφεὶς ὑπὸ τῶν Κορύθου⁴ βουκόλων καὶ ζητήσας τοὺς γονέας ἦκεν εἰς Δελφοὺς, καὶ μαθὼν παρὰ τοῦ θεοῦ, παραγενόμενος εἰς Μυσίαν θετὸς παῖς Τεύθραντος γίνεται· καὶ τελευτῶντος αὐτοῦ διάδοχος τῆς δυναστείας γίνεται.

¹ Μετανείρας C. Keil, Hercher.

² Αὔγη Westermann, Müller, Bekker, Hercher, Wagner; αὕτη A.

³ ἔγημε Bekker, Hercher, Wagner: ἔφθειρε A.

⁴ Κορύθου Aegius, Heyne (comparing Diodorus Siculus, iv. 33. 11): κόρινθον P: κόρινθος A.

maidenhood. When Callisto perished, Zeus snatched the babe, named it Arcas, and gave it to Maia to bring up in Arcadia; and Callisto he turned into a star and called it the Bear.

IX. Arcas had two sons, Elatus and Aphidas, by Leanira, daughter of Amyclas, or by Meganira, daughter of Croco, or, according to Eumelus, by a nymph Chrysopelia.¹ These divided the land between them, but Elatus had all the power, and he begat Stymphalus and Pereus by Laodice, daughter of Cinyras, and Aphidas had a son Aleus and a daughter Stheneboea, who was married to Proetus. And Aleus had a daughter Auge and two sons, Cephæus and Lycurgus, by Neaera, daughter of Pereus. Auge was seduced by Hercules² and hid her babe in the precinct of Athena, whose priesthood she held. But the land remaining barren, and the oracles declaring that there was impiety in the precinct of Athena, she was detected and delivered by her father to Nauplius to be put to death, and from him Teuthras, prince of Mysia, received and married her. But the babe, being exposed on Mount Parthenius, was suckled by a doe and hence called Telephus. Bred by the neatherds of Corythus, he went to Delphi in quest of his parents, and on information received from the god he repaired to Mysia and became an adopted son of Teuthras, on whose death he succeeded to the principedom.

¹ As to the sons of Arcas, and the division of Arcadia among them, see Pausanias, viii. 4. 1 *sqq.* According to Pausanias, Arcas had three sons, Azas, Aphidas, and Elatus by Erato, a Dryad nymph; to Azas his father Arcas assigned the district of Azania, to Aphidas the city of Tegea, and to Elatus the mountain of Cyllene.

² For the story of Auge and Telephus, see above, ii. 7. 4.

2 Λυκούργου δὲ καὶ Κλεοφύλης ἡ Εὐρυνόμης
 Ἀγκαῖος καὶ Ἑποχος καὶ Ἀμφιδάμας καὶ Ἴασος.¹
 Ἀμφιδάμαντος δὲ Μελανίων καὶ θυγάτηρ Ἀντι-
 μάχη, ἣν Εὐρυσθεὺς ἔγημεν. Ἴάσου δὲ καὶ Κλυ-
 μένης τῆς Μινύου Ἀταλάντη ἐγένετο. ταύτης ὁ
 πατὴρ ἄρρένων παίδων ἐπιθυμῶν ἐξέθηκεν αὐτήν,
 ἄρκτος δὲ φοιτῶσα πολλάκις θηλὴν ἐδίδου, μέχρῃς
 οὐ εὐρόντες κυνηγοὶ παρ' ἑαυτοῖς ἀνέτρεφον. τελεία
 δὲ Ἀταλάντη γενομένη παρθένον ἑαυτὴν ἐφύλαττε,
 καὶ θηρεύουσα ἐν ἐρημίᾳ καθωπλισμένη διετέλει.
 βιάζεσθαι δὲ αὐτὴν ἐπιχειροῦντες Κένταυροι Ῥοϊ-
 κός² τε καὶ Ὑλαῖος κατατοξευθέντες ὑπ' αὐτῆς
 ἀπέθανον. παρεγένετο δὲ μετὰ τῶν ἀριστεύων καὶ
 ἐπὶ τὸν Καλυδώνιον κάπρον, καὶ ἐν τῷ ἐπὶ Πελῖᾳ
 τεθέντι³ ἀγῶνι ἐπάλαισε Πηλεῖ καὶ ἐνίκησεν.

¹ Ἴασος Heyne, Westermann, Müller, Bekker, Hercher, Wagner: ἰδαῖος A.

² γρ. ῥοῖκος R^c P (added by the first hand in the margin): λύκος ER^a B: λυκοῦργος C. ³ τεθέντι E: τιθέντι A.

¹ Compare Pausanias, viii. 4. 10, who mentions only the first two of these four sons.

² For the story of Atalanta, and how her suitor won her by the bait of the golden apples, see Theocritus, iii. 40–42; Hyginus, *Fab.* 185; Ovid, *Metamorph.* x. 560–680; Servius on Virgil, *Aen.* iii. 113; *Scriptores rerum mythicarum Latini*, ed. G. H. Bode, vol. i. pp. 14, 91 (First Vatican Mythographer, 39; Second Vatican Mythographer, 47). As Apollodorus points out, there was a difference of opinion as to the name of Atalanta's father. According to Callimachus (*Hymn to Artemis*, 215) and the First and Second Vatican Mythographers (*Scriptores rerum mythicarum Latini*, ed. G. H. Bode, vol. i. pp. 54, 124), he was Iasius; according to Aelian (*Var. Hist.* xiii. 1), he was Iasion. Propertius (i. 1. 10) seems to agree with Apollodorus that her father was Iasus, for he calls Atalanta by the patronymic Iasis. But



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

HISTORY

Tens of thousands of important historical sources, many previously unobtainable, are now available for the first time with a Forgotten Books Full Membership.

Unlimited Access
\$8.99/month

Continue

*Fair usage policy applies



ἀνευροῦσα δὲ ὕστερον τοὺς γονέας, ὡς ὁ πατήρ
γαμεῖν αὐτὴν ἔπειθεν ἀπιοῦσα εἰς σταδιαῖον τόπον
καὶ πήξασα μέσον σκόλοπα τρίπηχυν, ἐντεῦθεν
τῶν μνηστευομένων τοὺς δρόμους προῖεῖσα¹ ἐτρό-
χαζε καθωπλισμένη· καὶ καταληφθέντι μὲν αὐτοῦ²
θάνατος ὠφείλετο, μὴ καταληφθέντι δὲ γάμος.
ἤδη δὲ πολλῶν ἀπολομένων³ Μελανίων αὐτῆς ἐρασ-
θεὶς ἦκεν ἐπὶ τὸν δρόμον, χρύσεια μῆλα κομίζων
παρ' Ἀφροδίτης, καὶ διωκόμενος ταῦτα ἔρριπτεν.
ἡ δὲ ἀναιρουμένη τὰ ῥιπτόμενα⁴ τὸν δρόμον ἐνι-
κῆθη. ἔγημεν οὖν αὐτὴν Μελανίων. καί ποτε
λέγεται θηρεύοντας αὐτοὺς εἰσελθεῖν εἰς τὸ τέμε-
νος Διός, κακεῖ συνουσιάζοντας εἰς λέοντας⁵ ἀλλα-
γῆναι. Ἡσίοδος δὲ καὶ τινες ἕτεροι τὴν Ἀταλάντην
οὐκ Ἰάσου ἀλλὰ Σχοινέως εἶπον, Εὐριπίδης δὲ

¹ προῖεῖσα Heyne, Müller, Hercher, Wagner: προῖοῦσα A, Westermann, Bekker. If the manuscript reading προῖοῦσα were retained, the meaning would be that in the race Atalanta was given a start and her suitors had to overtake her; whereas from the express testimony of Hyginus (*Fab.* 185), confirmed by the incident of the golden apples, we know that on the contrary it was the suitors who were given a start, while Atalanta followed after them.

² αὐτοῦ Bekker, Hercher, Wagner: αὐτῷ EA, Westermann, Müller.

³ ἀπολομένων Bekker, Hercher, Wagner: ἀπολλυμένων EA.

⁴ ῥιπτόμενα EL: ῥιπτούμενα A.

⁵ λέοντας E: πλέοντας A.

¹ According to Ovid (*Metamorph.* x. 644 *sqq.*) the goddess brought the golden apples from her sacred field of Tamasus, the richest land in Cyprus; there in the midst of the field grew a wondrous tree, its leaves and branches resplendent with crackling gold, and from its boughs Aphrodite plucked three golden apples. But, according to others, the apples came from the more familiar garden of the Hesperides. See

Peleus and won. Afterwards she discovered her parents, but when her father would have persuaded her to wed, she went away to a place that might serve as a race-course, and, having planted a stake three cubits high in the middle of it, she caused her wooers to race before her from there, and ran herself in arms; and if the wooer was caught up, his due was death on the spot, and if he was not caught up, his due was marriage. When many had already perished, Melanion came to run for love of her, bringing golden apples from Aphrodite,¹ and being pursued he threw them down, and she, picking up the dropped fruit, was beaten in the race. So Melanion married her. And once on a time it is said that out hunting they entered into the precinct of Zeus, and there taking their fill of love were changed into lions.² But Hesiod and some others have said that Atalanta was not a daughter of Iasus, but of Schoeneus; and Euripides

Servius on Virgil, *Aen.* iii. 113; *Scriptores rerum mythicarum Latini*, ed. G. H. Bode, vol. i. p. 14 (*First Vatican Mythographer*, i. 39).

² The sacrilege and its punishment are recorded also by Hyginus (*Fab.* 185), Servius (on Virgil, *Aen.* iii. 113), and the *First Vatican Mythographer* (*Scriptores rerum mythicarum Latini*, ed. G. H. Bode, vol. i. p. 14, fab. 39). The reason why the lovers were turned into a lion and a lioness for their impiety is explained by the ancient mythographers to be that lions do not mate with each other, but with leopards, so that after their transformation the lovers could never repeat the sin of which they had been guilty. For this curious piece of natural history they refer to Pliny's *Natural History*; but all that Pliny, in the form in which he has come down to us, appears to affirm on this subject is, that when a lioness forgot her dignity with a leopard, her mate easily detected and vigorously punished the offence (*Nat. Hist.* viii. 43). What would have happened if the lion had similarly misbehaved with a leopardess is not mentioned by the natural historian.

APOLLODORUS

Μαινάλου, καὶ τὸν γήμαντα αὐτὴν οὐ Μελανίωνα
ἀλλὰ Ἴππομένην. ἐγέννησε δὲ ἐκ Μελανίωνος
Ἀταλάντη ἢ Ἀρεος Παρθενοπαῖον, ὃς ἐπὶ Θήβας
ἐστρατεύσατο.

¹ See above, note on p. 399. It may have been in his lost tragedy, *Meleager*, that Euripides named the father and husband of Atalanta. She is named in one of the existing fragments (No. 530) of the play. See *Tragicorum Graecorum Fragmenta*, ed. Nauck², pp. 525 sqq.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL MEMBERSHIP

797,885 Books!

**All you can read
for only
\$8.99/month**

Continue

*Fair usage policy applies



PRINTED IN GREAT BRITAIN BY
THE CORNWALL PRESS, LTD., PARIS GARDEN,
STAMFORD STREET, LONDON, S.E. 1.